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THE RECORD OF AN AMERICAN PRIEST: MICHAEL EARLS, S.J., 1873-1937

II

The year at Georgetown University and the European trip which followed did much to form the Michael Earls so many persons knew and enjoyed. No doubt he profited from his Georgetown professors and their courses, but he profited more from personal acquaintances (in most instances they grew to lasting friendships) with the leaders of the Catholic literary circles of the 1890's. He knew whom he wanted to meet and, observing the formalities of the 1890's, proceeded to get the proper letters of introduction.

Fr. Thomas J. Conaty, a graduate of Holy Cross and pastor of the Sacred Heart Church at the foot of Mount St. James when Earls was at college, provided him with his first letters. Conaty was an editor at this time (later he was Rector of The Catholic University of America and Bishop of Los Angeles), pioneering in Catholic educational journalism with *The Catholic School and Home Magazine* (1892-1897). Conaty gave Earls letters of introduction to Holmes of the Boston *Herald* and to James Jeffrey Roche and Katharine E. Conway of the Boston *Pilot;* Miss Conway, in turn, gave him letters to present to Charles Warren Stoddard and Maurice Francis Egan.[1] Stoddard and Egan befriended Earls. He enjoyed Stoddard's talk about his many literary friends, especially Joaquin Miller and Mark Twain, and Stoddard enjoyed talking and liked to mingle personal whims with his reminiscences. On one occasion Stoddard remarked how he thought it one's duty to look as picturesque as possible; this bit of advice can scarcely be called a duty, but it did catch Earls' fancy and, without affectation, he managed to strike the picturesque in his appearance. He probably would have managed this mannerism without any encouragement from Stoddard.

From his first visit with Egan grew quickly a friendship "to last all the years." Egan, ever ready to encourage young aspiring

[1] *Manuscripts and Memories,* p. 50.

writers, was quick to spot the talents in Earls and to entertain high expectations from him. When, two decades later, he had not developed as expected, Egan published a criticism of his protege's achievements and failures. It is the best critique of Earls in print by one who knew his powers and promises, and we shall refer to it later.

Earls found it easy to make friends, and his friendship with Samuel J. Waggaman, a junior at Georgetown, led to a pleasant year in Europe in the role of a tutor. Samuel's aunt, Mary Waggaman, was a successful juvenile writer, and his father, Thomas E. Waggaman, was a well-to-do Washington real estate broker. When the father decided his son Claude should travel and study in Europe he asked Earls to go along with him as companion and tutor; the opportunity to see Paris, Rome, and Ireland and to be recompensed while enjoying these places (he received fifty dollars a month and sent the first month's check to his parents) was too tempting to decline.

Michael Earls was the topic of much conversation in the homes and mills of Southbridge during the summer of 1897. He was now a Master of Arts and would sail early in the fall for Paris as the tutor of a son of a wealthy Washingtonian. Contacts of this nature with the wealthy impressed the Yankee mind. During this summer, too, he launched his career as a professional lecturer. The battered volume of Irish ballads his father had brought from Ireland now became a source of income, for Earls had prepared a lecture on the ballad poetry of Ireland and we are told that he delighted "New England audiences with a most original and pleasing lecture." The source of this information was the *Georgetown College Journal* under the section devoted to activities of alumni. The information came ultimately from Earls, who used this column to post his friends on his activities. Some may be reluctant to accept Earls' word that New England audiences were delighted with his lecture, but the summer of 1897 was the beginning of his career as a lecturer and we do know that he became a popular one. Maurice Francis Egan and others would say he became too popular, for lecturing deprived him of the time needed for writing. We can measure the time taken by travel and lectures by one example: by 1923 he had delivered one of his many lectures "Exile Poetry," to over seventy thousand people. This will

explain why some of his writings appear hastily executed and why many of his projects were still-born.

The Georgetown College Journal coupled with his letters home allow us to join him in his European travels.[2] A remark in the *Journal* by the editor, Samuel Waggaman, clearly implies that Earls kept his attraction for the priesthood a family concern. It was taken for granted that Earls had elected a life of letters and "few men," we are told, were "better equipped for a successful literary career." And a book he picked up in a Paris bookstall would seem to indicate that the life of a seminarian was not preoccupying his mind: the volume was Richard Le Gallienne's paraphrase of *Rubaiyat of Omar Kayyam* (London, 1897).[3] Earls and Claude Waggaman settled in a private home in Issy, about a mile from Paris and close by the Sulpician seminary which Waggaman visited periodically to make progress reports on his studies.

Although the two had the days much to themselves, Waggaman's program of studies kept them from any extensive travelling. This was not a European tour. However, the original plans called for two years in Europe and long journeys may have been planned for the second year. During the spring they visited Italy and spent some happy days in Rome. Earls attended a Mass offered by Leo XIII in St. Peter's and he sent a description of the ceremony home for the local press; he visited the American College where some of his college friends were studying for the priesthood and he met the new rector of the college, Monsignor William O'Connell of the Boston archdiocese. Did he ask the Monsignor what he thought of the impending war with Spain? O'Connell disapproved (as did many other Americans) of the recourse to war by his country, and his stand was recalled later when, as Bishop of Portland, he was considered by Rome for the post of Archbishop of Manila. It was a factor in his decision to decline the offer. When Earls returned to Issy war with Spain had been declared and in a family letter he expressed his views of the situation, views which reflected the attitude of Europe more than those of American journals.

[2] These family letters are in the private collection of Father Earls' sister, Mrs. Michael Shaughnessy.

[3] The volume, with his autograph and the inscription "Paris" on the flyleaf, is in the Earls Collection, Dinand Library.

I do not feel at all excited over the war. I cannot for the life of me see why our people at home were so belligerent. What right have they to start a war! The poor men of the Maine went off most terribly, and we should see that the affair meets justice. But why have the New York mobs and the crowds in the other cities been so terribly wild about *Cuba libre*. I think our Democrats in Congress were anything but sane men, and I'd not vote at all if my party went under such a leader as big Joe Bailey of Texas. But now that the war is on, we'll look gladly for the good news of our boys . . .

The armistice was signed before Earls returned to this country and so there was no question of bearing arms in a war which did not arouse his enthusiasm. It was not the war, however, which cut short his stay in Europe.

Plans were suddenly altered by sickness in the Waggaman family. Claude was ordered home, and a quick trip to England and Ireland concluded his stay in Europe. In retrospect, at least, Earls was pleased with this turn of events. He was now convinced he was delaying his entrance into a seminary beyond reasonable limits. He was back in Southbridge by the middle of September regaling his family and friends with his experiences. Later, they would recognize some of them in his novels and stories. And he had at last decided on his vocation. His mother's wish prevailed. He went to the Grand Seminary in Montreal.

The summer of 1899 was a restless one. He had taken the first step towards the altar by receiving the tonsure, but he was not convinced he had made the right choice by following his mother's desire. He had to resolve his "rather unsettled state of mind." The decision came quite suddenly at the end of the summer. On July 31, the feast of St. Ignatius, he visited Holy Cross. His doubts were resolved during this visit. He applied for the Society of Jesus and was given three weeks to settle his problems at home, in the seminary, and with his bishop. He wrote to Father J. Delavigne, his spiritual director at the Grand Seminary, who told him the decision was a happy one. On September 21 there was a farewell gathering in the Earls' home, and friends joined the family at the depot to give him "some fond words of parting." He went to New York and then to Washington to say goodbye to his friends, and he arrived at the Jesuit novitiate in Frederick, Maryland, on Sept. 28. The next day he wrote in his journal: "At last I am at the

oars." The following day he entered on a thirty-day retreat which gave him plenty of time to reconsider his decision. He was sure he was in the right house. Among the mail awaiting him at the retreat's end, he found a note of congratulations (a friend told her of his decision) and a book from Miss Guiney; on the flyleaf of *The Martyr's Idyl,* her latest publication, she had inscribed "Passer invenit sibi domum." "The sparrow has found its home" became Earls' favorite biblical phrase.[4]

Michael Earls was twenty-six when he entered the Society of Jesus, older by six or more years than the average novice, but his years of preparation for the priesthood were reduced only by two years. He remained at Frederick for three years, two years in the novitiate and one year in the juniorate, studying the humanities. Woodstock College, for two years of philosophy (he was no friend of a syllogism), was his next home. He was then assigned to Boston College to teach and he remained there for five years (1904-1909), three in the high school and the last two as professor of rhetoric in the college. He was back at Woodstock in the summer of 1909 to commence his theological studies. He was ordained June 24, 1912, by Cardinal Gibbons, and remained another year for the customary fourth year of theology. When classes opened in the fall of 1913 at Holy Cross Earls was at hand to take over a sophomore year in rhetoric and to begin his close association with the college for the remaining years of his life. Twenty years had gone by since he had enrolled as a student. Twenty-four would pass before sudden death ended the association.

His two years in the Frederick novitiate were not dull. No one found the spiritual training of John H. O'Rourke, S.J., his Master of Novices, dull. But Earls was no longer young and he had never cared for confinement, and hence he found "the eternal sameness of the life" and "the various bits of the harness that is about us" difficult to take. Father O'Rourke, however, had ways of breaking the monotony of the day and not all of them were unexpected

[4] This volume covers his first year in the Novitiate. It is not only an important source of his spiritual training but also of his pre-seminary years. As anniversaries of events came along, Earls recalled these events and commented on them. The journal is in Mrs. Shaughnessy's collection. Guiney's presentation copy and letter of congratulations are, however, in the Guiney Collection, Dinand Library.

holidays.[5] He had extraordinary methods of deflating the ego and he reserved the most effective ones for the older novices. We do not know what he had reserved for Earls but it is quite improbable he escaped free. To older novices with a reputation for pulpit oratory, he would hand an old and poorly written article to read from the pulpit in place of the usually polished Marian sermon. Those with a known ability to write would find their writings submitted to a high school novice for corrections. For those who showed any inclination to be fastidious and prim, there was always the herd of cows in need of care. A rare opportunity for special "trials" awaited Michael Earls and his fellow novices; preparations to abandon Frederick as a house of studies for a new site on the Hudson River were underway and the first task was the removal of the remains of the departed to a new parish cemetery. Among these, Earls tells us, were the bones of Roger Brooke Taney, resting, as he had requested, near his mother's grave.

Frederick, a battleground of the Civil War, was a delightful town and Earls did manage to enjoy it on the weekly holiday. He examined the ground at Frederick Junction where General Wallace engaged General Early. On visits to the dentist he got acquainted with the town folks; he did not, however, care for the dentist who talked as if he had been in every important battle of the war. He told Earls (probably every novice received the same story) that the Barbara Freitchie incident was a "big yarn," made out of broadcloth by Whittier with the aid of Mrs. Emma D. W. Southworth the novelist, and the help of poetical license. Earls protested and would not accept the dentist's word; fact or legend, he was for the traditional story. And despite the routine, something was always happening to ease the tension. New Year's Eve was deeply moving; he welcomed in the New Year and the new century by singing at the midnight Mass in St. John's Church and was stirred by a sermon on Pope Leo's appeal for thanksgiving for past favors and for blessings on the new century. The fervor had continued New Year's afternoon when he was assigned to watch at the bed of a dying lay brother. Gradually he adjusted himself; he retained until his death those appealing hallmarks of a novitiate, simplicity and gaiety, combining them, as few could do, with the picturesque and the grand manner.

[5] See *A Moulder of Men, John H. O'Rourke, S.J., A Memoir* by W. Coleman Nevils, S.J. (New York, 1953).

His five years of regency as a teacher in Boston gave him the opportunity, despite a heavy teaching load, to write and to lecture. The classroom had first call on his time and he enjoyed teaching. He found it easy to work and play with his young students. Although he taught in the prep school during his first three years, he was faculty moderator of *The Stylus,* the monthly published by the college students. College publications fascinated him and he could not resist the temptation to publish some of his own writings in the *Stylus* under pseudonyms. But he found other editors and publishers willing to accept his manuscripts. His first published essays and poems appeared in *Donahoe's, The Rosary Magazine, The Champlain Educator* (formerly *Mosher's Magazine*), *The Irish Monthly,* and *The Atlantic.* The poem in the *Atlantic* was "On the Fly-Leaf of Father Tabb's Lyrics," a title too much like Miss Guiney's "On the Fly-Leaf of Clarendon's History of the Rebellion" to be entirely free of plagiarism.

He returned to Woodstock for his theological studies a writer well on his way to being known in literary circles. There is little doubt he lightened the pursuit of theological learning by preparing manuscripts for publishers. His first two books were published in 1910: *The Chorister's Christmas Eve,* a play, published by Herder, and *Melchior of Boston,* a novel, published by Benziger. Two learned articles appeared this same year in the *American Catholic Quarterly Review.* He had another article in this quarterly in the April 1911 issue, a study of "Mr. Chesterton on the Irish," and during this year Benziger published *Stuore,* a volume of short stories. Two more books were written while at Woodstock: *The Road Beyond the Town* (1912), his first volume of poetry, and *The Wedding Bells of Glendalough* (1913), his second novel.

Miss Guiney received a copy of *The Wedding* as soon as the transatlantic mails permitted and she spotted immediately "the scene of your Colonel Plunkett's death" and recognized it as the death scene of her own father, General Patrick Guiney. She thought "Frindolin Shankee" the most grotesque of names, but she failed to catch the sly wit behind the name; the Shankees were Shanty Irish aspiring to be Yankees. "It is wonderful," she added, "how you can rush off a coherent story in your crannies and chinks of leisure, but I can see evidence of real enjoyment in the workmanship." She had not, as she admitted, read the entire novel

when she passed these comments, but she promised to find the time to read it through. She probably regretted the promise, for Miss Guiney did not care for novels and this one, like all of Earls' novels, was not the kind which kept the reader up all hours.

Once established as a professor of literature at Holy Cross (he teamed with Father Charles Kimball, S.J., to offer a superb freshman-sophomore course in Latin, Greek, and English literature), he continued to publish at a dynamic pace although his leisure time was now severely restricted by the demands of prefecting a students' dormitory, advising the editorial staff of *The Purple,* and lecturing. He published a third novel, *Marie of the House d'Anters* (1916), five more volumes of verse, *Ballads of Childhood* (1914), *Ballads of Peace in War* (1917), *From Bersabee to Dan* (1926), *In the Abbey of the Woods* (1931), and *The Hosting of the King* (1935), a collection of essays, *Under College Towers* (1926), and a volume of reminiscences, *Manuscripts and Memories: Chapters in Our Literary Tradition* (1935). In all he authored thirteen volumes. And his essays, verses, biographical sketches and literary criticisms were in the meanwhile constantly appearing in periodicals. Editors obviously welcomed his contributions, and their favorable opinions remain strong evidence of the appeal of his pen to a variety of readers. For over thirty years, from 1905 when his first article was published to 1936, a few months before he died, he forwarded his manuscripts to editorial offices (sometimes during a friendly visit he would pull a manuscript from his pocket and drop it on the desk); to the end he remained a favored contributor. No doubt some of his periodical writings have escaped me, but those discovered bespeak his versatility and popularity; they will be found in *The American Ecclesiastical Review, The Atlantic, America, American Catholic Quarterly Review, Ave Maria, The Bookman, The Catholic World, The Champlain Educator, The Commonweal, The Irish Monthly* (Dublin), *Literary Digest, The Outlook, The Month* (London), and *St. Nicholas.*[6]

[6] Cf. Lucey, "Michael Earls, S.J., '96 (1873-1937): A Bibliography of His Writings," in *The Holy Cross Alumnus.* Seventy titles are listed, but this bibliography needs further study. For a list of his books, with comments and references to reviews, see Romig, *The Guide to Catholic Literature, 1888-1940* (Detroit, 1940), p. 346.

His prized project, an edition of Irish ballads, was never published. He had long been collecting them and got down to serious business during 1909, his last year of regency. It would be a pleasant task for his leisure hours at Woodstock. He started to write to authors for suggestions and to publishers for permissions. Mary Boyle O'Reilly searched the Boston Public Library for material; Katherine E. Conway, not at all enthusiastic about Irish poetry (she had, she told him, little Irish blood in her veins), promised whatever help at her command. Douglas Hyde gave him permission to use "any of my pieces you like." Canon P. A. Sheehan granted him the same liberty, but hinted the field may have been pre-empted; he listed publications of Irish ballads including a recent one: *The Dublin Book of Irish Verse,* edited by John Cooke. If Earls feared Cooke's edition meant the end of his project, he was corrected by no less an authority than William H. Grattan-Flood. *The Dublin Book,* he wrote Earls, was a "wretched attempt," most of it "squibs of verse by modern Anglo-Irish poets(!)." An Irish anthology was badly needed and he would gladly help Earls compile it. Houghton-Mifflin was interested but reluctant to make definite commitments on publication and royalties until the manuscript had been read. The question of royalties does seem premature at this stage. Harpers was also interested. What happened to the book we do not know. In 1911 Earls told Grattan-Flood of the obstacles confronting him, and the latter hoped they would "not prevent the proposed volume from appearing," for it would "certainly fill a real gap in Irish anthologies." The best collection in print, he added, was old, Ralph Varian's *Irish Ballad Poetry,* published in 1865. Yet the major obstacle may have come from Grattan-Flood, for a competent editorial job, he told Earls, would require a year, at the minimum six months, in Dublin examining the material in the Trinity College Library and the Royal Irish Academy. This was a sensible directive, and it came like an answer to a prayer, for *The Irish Monthly* a few months previously had published Earls' poem "To An Irish Mother" which had the line: "God, grant some day to Ireland my lot will be to go." But a trip to Ireland was, of course, out of the question during his theological studies. If the trip was proposed to his Superiors later, it was not favorably received. Earls never visited Dublin.

A more probable explanation of the unfinished book of ballads was Earls' reluctance to take pains with his work, his dislike for the drudgery of research. He had a facile pen and while the mood was on him he would literally dash off the fancies of the hour. There was little planning and hardly any revising. *Melchior of Boston,* for instance, was written during the free hours of a fortnight. His friends, aware of his talent, regretted this defect; no one regretted it more than Maurice Francis Egan who privately and publicly censured him for a failure which was obviously harming his writing. You will never be, he wrote Earls,[7]

> as successful as you deserve to be, if you do not make certain changes. . . . You have a great talent, a style perhaps too luxuriant, deep feeling and deep perceptions, but you have not acquired the "grip" on your own qualities. You have not learned to distinguish the merely obvious from the interesting.

Later in an article he appraised the writings of Earls. Wherever he had travelled in this country Egan had discovered a large circle of Earls' admirers, even of his novels, which, Egan added, did not touch the "real heart of life." Few will disagree with this judgment. They are too artificial, contrived; and by a strange alchemy Earls' wonderful sense of humor, a delight in conversation and on the platform, failed him when he faced a typewriter. But Egan failed to indicate a more basic fault in Earls' fictional writing. They were not intended primarily to entertain. His novels were apologetic or polemic: *Melchior* was a tract on mixed marriages, *The Wedding Bells* a sermon on vocations, *Marie* an exposition of the thesis that the prophecies of Christ were proofs of His divinity. The influence of his theological studies on his novels is unmistakable, and the results make one wonder if it is wise to use fiction to catechise. Reading tastes, however, change; we may find his novels dull, but the tendency to criticize is tempered by discovering the London *Tablet* called *Marie of the House D'Anters* a great novel.

Earls had literary talent, unusual talent in fact, and Egan's complaint was that Earls had not as yet (1922) produced any

[7] A.L.S., Assumption, 1921, Egan to Earls in the Earls Collection. Egan's article, "The Books of Michael Earls," appeared in *America,* 27 (June 24, 1922), 232 ff.

writing "entirely worthy" of his genius. *Stuore* was very good, but it "just escapes being a first-class collection of short-stories." He was born to create, and since he possessed the perennial joy of the happy child in his heart, Earls was "a poet of the children." Here he did on occasions excel, and Egan used as an example Earls' "At London Bridge" which was as good, if not better, than any "in Stevenson's poems for children or in anybody else's." But more was expected, more first-rate work and only first-rate work, from his pen. He could do it, too, and live up to the promise of the great things if he could persuade himself "to take more pains" with his finished manuscripts.

Michael Earls continued to write for the next fiteen years, avoiding the pains of the craft. Writing had become a pleasant diversion in his vocation. He was nearly fifty, long past the corrective age, when Egan publicly appraised him. Years ago reviewers had told him that tenuous and digressive incidents marred his writings and that compression would improve them. He did, however, abandon the novel and turned more and more to literary criticism and memoirs. Of his prose the most important is his last book, *Manuscripts and Memories* (1935), chapters, as the subtitle tells us, in our literary tradition. The use of the word "our" is significant. These chapters, though restricted to Catholic writers Earls knew in his early years, were part of our American literary tradition, and he denied it was an insignificant part. There were no apologies to be offered. He urged his students to know their heritage. And to underscore its richness he would recite some of the latest poetry—what he called gas-house poetry.

The bibliography of his periodical writings raises a point of some interest. During the last twenty years of his life his essays and poems appeared only in Catholic magazines, *America, The Catholic World,* and *The Commonweal* publishing most of them. Does this mean the editors of the secular American magazines rejected his manuscripts? There are no rejection slips in the Earls Collection, but one cannot argue or conclude from their absence since few persons consider such items worthy of preservation. Yet one is inclined to say that Earls wilfully submitted his poems and essays to Catholic editors. They wanted his contributions; his poems lent prestige to their literature section and his essay carried weight in literary circles. American Catholic journalism

needed all the support it could get, and Earls, it appears, gave it his full support. At the same time he introduced his many Protestant friends to Catholic journals they ordinarily would never have seen.

There is some evidence in support of this view. When, in 1922, he edited some letters of Louise Imogen Guiney to Dora Sigerson (Mrs. Clement Shorter), he placed them in *The Bookman,* a literary journal with a transcontinental reputation which would enhance the names of his friends.[8] One suspects that he could have placed his own essays and poems in *The Bookman* and similar magazines, if he had so desired.

Of his poetry I am not competent to pass judgment and must call on the experts. His own test of great poetry would be, I feel sure, acceptable to all critics: "this is a test of great poetry, namely, that it brings forth, in beauty of expression, thoughts worthy of the memory of mankind."[9] Did Father Earls pass his own test? Not always; not consistently; but at times he did. Poets, like Louise Imogen Guiney, Alice Brown, and Joyce Kilmer, and literary critics, here and abroad, praised highly his poems, and, if we accept their judgments, in the field of ballads and of children's and religious poetry he made a contribution. And his poems were selected for anthologies which would mean that their editors did think his best poems "worthy of the memory of mankind." Earls knew how to write a good ballad, his most successful efforts as a poet, according to the critics. Egan offers as examples "The Countersign" and "The Ballad of France" in *Ballads of Peace in War.* The beautiful lines in "To a Carmelite Nun" and "To a Nun of the Good Shepherd" are the most frequent choices of his excellence in religious verses. But when not passing the test, Earls was ever delighting and cheering people with his verses which marched along to the tune of heavenly gaiety.

Michael Earls did not produce the great writings expected by his friends of his early manhood. He, too, had high ambitions during those years, but he had been directed along another road. As he recalled those years and the ambitions, he entertained no regrets.

[8] *The Bookman,* 55 (April, 1922), 163-169; (August, 1922), 591-596; 56 (February, 1923), 705-709.

[9] *Under College Towers, A Book of Essays* (New York, 1926), p. 66.

He was a priest, an American priest and educator, and he would not exchange what he was for what might have been.

> Horizons firm that faith and hope attain . . .
> These might I miss if I were back again.[10]

Holy Cross College WILLIAM L. LUCEY, S.J.
Worcester, Mass.

[10] From "Attainment," *In the Abbey of the Woods* (Worcester, 1931), p. 43.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for October, 1907, contributed by Rev. John Freeland, is entitled "A Catholic Bible Society." It is an interesting account of a plan inaugurated by a group of English Protestants in 1813, to provide copies of the Catholic Bible for poor Catholics. However, the great difficulty, as far as Catholics were concerned, was that only the text, without explanatory notes, was to be published. Accordingly, a Catholic Bible Society was formed, for the purpose of providing Catholics with copies of the Sacred Scripture, with notes, at low cost. Eventually both societies went out of existence, but it would seem that the incident did arouse among Catholics a greater interest in the inspired writings. . . . Father (later Bishop) Schlarmann of Belleville, Illinois, writes on "The Cappella Sistina"—the Sistine Choir. Shortly before, Don Lorenzo Perosi had been appointed director of this famous choir, and a new set of regulations on its administration and procedures had been promulgated by Pope Pius X. It is interesting to read that this choir did not sing at all between 1870 and 1878, and from 1878 to 1892 sang only twice a year. Moreover, before 1891 the members constituted a real ecclesiastical chapter, so that even those who were not in major orders were bound to celibacy. . . . A writer who signs himself "Benedictine" writes on the literary forms of the old collects of the Roman Office. . . . Miss Louise Imogen Guiney, residing in England, describes in detail a great number of relics that had recently been donated to the church of St. Aloysius in Oxford from the estate of Mr. Hartwell Grissell. . . . Fr. E. Curran, of Pouchcove, Newfoundland, completes his series entitled "Historical Sketch of the Temporal Power." His conclusion is that, although the Pope's temporal power has been taken away, there remains "what must ever be the soul of the papal power, the influence and voice of the successor of the Prince of the Apostles.". . . In the *Analecta* we find the text of *Ne temere*, the marriage law that was promulgated on August 2, 1907, to become effective on April 19, 1908.

"CUM FESTINATIONE" IN *LUKE*, 1:39

In January, 1956, there appeared in *The Catholic Biblical Quarterly* a learned article, "META SPOUDES in Luke, 1:39," by Blaise Hospodar.[1] So thought-provoking was this essay that, even now, I believe that some observations about its subject-matter may be very helpful.

The erudite author deserves our thanks and admiration for assembling such an array of examples from the Greek classics in his effort to show that the authors of the Vulgate missed the psychological connotation of the original Greek phrase. It is Father Hospodar's contention that, by confining themselves to the purely physical aspect of the Greek expression, the translators who were responsible for the text of the Vulgate have handed down through the ages a mechanical, prosaic, and solecistic rendering in the phrase "cum festinatione."

I confess that as I read the article I could not help feeling that a master stroke in a beautiful painting by the skillful brush of St. Luke was to be wiped out; or, that a felicitous major chord in a musical composition which had delighted us since childhood days was to give way to a protracted measure in a minor key. May I remark at the outset that the psychological connotation suggested by a word or sentence need not necessarily be expressed by the writer, much less by the translator, especially when the scene or its atmosphere affords ample play for the imagination of the reader. The plainspoken and forthright texts of our holy Gospels do not usually permit of circumlocution, adornment or paraphrasing. The literal rendering of a physical act, far from being necessarily mechanical or even prosaic, is apt to enhance the poetic or dramatic effect of a description. Of course tastes differ, but to me the simple expression *cum festinatione* "with haste" has always been a vital pulsation in the Story of the Visitation, for, just because it strikes a physical note, it gives life and movement to St. Luke's incomparable preface: "Now in those days Mary arose and went with haste into the hill country, to a town of Juda. And she entered the house of Zachary and saluted Elizabeth."[2]

[1] *The Catholic Biblical Quarterly,* XVIII, 1 (Jan., 1956), 14-18.
[2] *Luke* 1:39.

Also St. John renders a physical act literally when he writes: "Stabant autem juxta crucem Jesu mater eius."[3] The Latin verb *stare* also has numerous connotations, but what writer, artist or psychologist would dare to improve on the word *stabat* which, because of its naked simplicity, has been the inspiration of millions of holy souls and writers. To this the *Stabat Mater* of Friar Jacopone bears eloquent witness.

Turning now to the philological aspect of the question, we observe that the Attic tongue prefers the adverbial dative *spoude* in the sense of "with haste." Nevertheless the expression *meta spoudes* is also used in classical and later Greek writings. At times another preposition is employed. In the ever changing and mysterious Loom of Language the purer form often gives way to a prepositional clause. Thus in the Romanic languages the original case ending of the genitive has shifted to the preposition *de,* as for example, *civitatis* to: (Italian) *della cittá.*[4] And, while as the aforesaid scholarly article clearly shows, the expression *meta spoudes* is capable of conveying such meanings as "with eagerness, earnestness, seriousness, solicitude, anxiety" and alike, it nevertheless always retains its original and fundamental meaning "with haste." In fact, our dictionaries insistently give this as its first meaning.[5] Hence it need cause no wonder if the Hellenic Greek of the New Testament has retained and used the expression in its fundamental literal meaning. Examples could be multiplied. While the Latin

[3] *John* 19:25.

[4] M. A. Bailly, in his *Dictionnaire Grec-Français* (11th edition), notes the change from the Ionic and Athenian dative *spoude* (Homer, Herodotus, Xenophon, Plato, Euripides, etc.), always in the sense of "with haste," "promptly," or the like to the phrase *meta spoudes* or a similar prepositional clause in the Hellenic Koine (Thucydides, Xenophon, Plutarch). Other instances from various sources are cited by W. Bauer in his *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testementes* (Giessen, 1928).

[5] Our dictionaries generally are agreed on the Hellenic character of the phrase *meta spoudes* and on its first and fundamental meaning "with haste," which always underlies such variations as "with eagerness," "with zeal," or "with solicitude." Cf. E. Robinson, *Greek and English Lexicon of the New Testament* (New York, 1865), G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (New York, 1922), F. Zorrell, *Lexicon Graecum Novi Testamenti* (Paris, 1931), M. Zerwick, *Analysis Philologica Novi Testamenti Graeci* (Rome, 1953), and W. Bauer, *op. cit.*

verb *signare (signo crucis)* has developed the meaning of *segnen* (to bless, in German), it retains its original or physical meaning "sign, to sign" in English. The whole question hinges, not on the usage of the phrase in classical or post-classical Greek, but on its precise usage in Hellenic Koine, first and foremost in the gospels. At all events the authors of the Vulgate (or Itala) can hardly be accused of solecism when they ventured the simple and straightforward rendering *cum festinatione,* although Cicero might have preferred the ablative *festinatione* or simply *festinanter.*

The only other instance of *meta spoudes* in the Gospel occurs in *Mark* 6:25. The setting of the scene leaves no doubt as to the meaning of every word and it is hard to believe that the term in question "reflects the innermost feeling of a perturbed, thinking mind." After consulting her mother the girl "came in at once with haste *(cum festinatione)* to the King and asked saying, 'I want thee right away to give me on a dish the head of John the Baptist.'" Neither the girl nor the King did much thinking. The latter had been carousing and drinking with his guests when the stepdaughter came in and danced before them. And he, in a moment of exuberant pride, swore to give her half his kingdom or anything else she would ask. The only one that had done the thinking was the mother who had waited long to do away with John the Baptist. This was her chance. There was *periculum in mora,* and Herodias sensed this well. Can we imagine that the girl returned demurely or tardily? Flippant flapper that she was, she rushed or rather danced back into the hall holding the dish and demanding her reward from her bewildered father. As usual, St. Mark's style is picturesque and direct and the Vulgate took him at his word.

Here it is well to point out another factor which belongs to the realm of psychology. Whether in substance or detail, the first two chapters of St. Luke may safely be traced back, directly or indirectly, to the sacred lips of Mary herself. Surely Mary was a "composed, meditative young woman," although the remark that the "Mother kept all these things carefully in her heart,"[6] and the similar one in *Luke* 2:19, seem to emphasize the narrator's source of information rather than Mary's own confession. But even if, as St. Bernardine observes, Mary raised her voice only seven times (in the Gospel account) she reveals herself, nevertheless, as

[6] *Luke* 2:51.

a woman of action. Her mild and motherly but firm rebuke to her divine Son in the Temple and her prompt and businesslike conduct at the wedding of Cana testify to this. Hence in glowing terms the Seraphic Doctor calls her the valiant Woman.

Rightly Father Hospodar poses his first question: What could have been the cause of Mary's haste? In case of the dancing girl it was malicious flippancy; in Mary's case it was, as St. Ambrose observes, the compulsion of the most holy, overflowing joy. Not merely pious sentiments but a convincing Scriptural background prevailed upon our Christian forebears to set up the Visitation as the second mystery of the joyful Rosary. The entire narrative brims over with the greatest joy that had come to our fallen race since the gates of paradise had crashed back on their hinges. The archangel Gabriel brought this heavenly spark to earth when he addressed Mary: "Hail, full of grace," and the assurance that "the Holy One to be born shall be called the Son of God."[7] There was a reason why he steadied the virgin's heart by confiding to her the miracle that the power of the Almighty had wrought in her kinswoman Elizabeth. Joy shared by others is double joy. Whether Elizabeth needed her help or not, the most natural or—if you will—supernatural thing for Mary to do was to hasten to her cousin into the hill country. And "hasten" does not necessarily mean to hurry, rush or run. She "greeted Elizabeth." We do not know the nature of this greeting but its joyful tone may be gathered from Elizabeth's prompt answer: "For behold the moment that the sound of thy greeting came to my ears, the babe in my womb leaped for joy."[8] The glorious *Magnificat* climaxes the joyful scene. As Origen puts it, no human being ever dared to magnify, that is to enlarge, the power of God. When "the tidings of great joy" resounded from heaven over the fields of Bethlehem, the shepherds "went with haste to the stable."[9] And so from Mary's Immaculate Heart the holiest joy had welled forth and did not abate until Simeon spoke his prophecy of the sword that would pierce the mother's heart, thus it requires little psychology to detect the reason for the Vulgate's unadorned rendering *cum festinatione.*

[7] *Luke* 1:28, 35.
[8] *Luke* 1:44.
[9] *Luke* 2:16.

Love is a source and essence of holiness, and love stirs the soul to the most fervent emotions. But the fruit of love is holy joy. If it were suggested that instead of the expression "with haste" we should read "with joy," we might close an eye. But the suggested reading that "Mary arose and went in a serious mood of mind into the hill country" makes us wonder why the humble maiden of Nazareth should reveal that she was in a serious frame of mind when her Immaculate Heart brimmed over with holy joy. May we not therefore detect the maiden's touch in the simple words "Mary arose and went with haste into the hill country of Juda" to salute her cousin Elizabeth?

Mother Church has shown an exquisite sense of appreciation of the atmosphere that hovers over the beautiful feast of the Visitation by selecting for the epistle the *Canticle of Canticles,* 2: 8-14. The wanderer who makes his way into the hill country of Juda, to the little town of "Ain Karem," by tradition the home of Zachary and Elizabeth, cannot help but sense the music of this ancient song as he passes through groves of palms and almond trees, of cypresses and cactus and a variety of other trees, amid singing birds and fragrant flowers. And, without urging the accommodated or spiritual or fuller sense of the *Liber Sapientiae,* we cannot go wrong in surmising that the maiden of Nazareth perhaps reminisced and surely sensed more deeply than other mortals those same accents of heavenly love and joy as she went "with haste" through this lovely hill country to greet her cousin Elizabeth.

"Here he comes, springing across the mountains, leaping across the hills . . . Arise, my lover speaks. He says to me: Arise my beloved, come beautiful one and come. For the winter is past, the rains are over and gone, the flowers appear on the earth, the time of pruning the vines has come, and the song of the dove is heard in our land. The fig tree puts forth its figs, and the vines in bloom give forth fragrance. Arise my beloved my beautiful one and come."[10] Here the Holy Spirit offers ample reasons for Mary's haste.

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[10] *Canticles* 2: 8-14.

THE FIRE OF HELL

The ingenuity of theologians has been taxed, but in vain, for a generally acceptable solution of the problem of material hellfire: How can material fire of hell be punishment as suffering of immaterial souls?

Material fire, as we know it, is high temperature generated in chemical change of substances into other substances, resulting in combustion products. If earth's fire is permanent, the chemical change, producing it, must act on continually added changing substance and continually produce more combustion products. If earth's fire were, in every way, the same as the fire of hell, the fuel and products of everlasting fire would be unimaginable in quantity.

The *fact* of the suffering of spiritual souls in the material fire of hell, is at least "theologically certain"; and its negation is temerarious, in the face of the common consent of the Fathers of the Church, of theologians and of the general teaching of the Church, interpreting the revelation of hell, asserted in the Scriptures.[1]

The *explanation* of material fire's torture of spiritual souls is, by no means, certain.

St. Thomas, with some Thomists, seems to say that souls suffer from the fire of hell, not by burning, but by being bound and confined to the material fire, which, as matter, shackles the activity of the soul. St. Bonaventure and Scotus think similarly. Suarez proposes the opinion that souls suffer in a physical deformity, caused in them by material hellfire.

Lessius opines that hellfire is given powers above its material nature to cause suffering to spiritual souls. Approximately with him are Cornelius a Lapide, Toledo, Petavius, and a number of Thomists. In fact, a number of eminent theologians throw up their hands in despair of a solution and walk away from it. St. Robert Bellarmine says of purgatory's fire, what he must hold *a fortiori* of hell's fire, that we cannot in this life know how corporeal fire can affect the incorporeal soul. Suarez, with Vasquez and Petavius,

[1] Cf. I. F. Sangués, S.J., "De novissimis," nn. 206 ff., in *Sacrae theologiae summa,* IV (2nd edition, Madrid, 1953), 986.

remarks that theologians work hard on this problem, investigating with insatiable curiosity what cannot be investigated.

What are we doing here, lumbering in where angels fear to tread? A number of writers have burnt their fingers in picking up this problem of hellfire. Hence, gingerly, if audaciously at that, we approach it, ready quickly to drop it, if needs be. The variety of opinion among supertheologians gives us the courage to air our own view. We find a favorable wind, in which to release this trial balloon, in St. Augustine's "De Civitate Dei":

> Why may we not say that, in truth but marvellously, incorporeal spirits can be afflicted by the punishment of bodily fire, if the spirits of men, although themselves incorporeal, even now can be enclosed in corporeal members, and then (after the resurrection of the body), will be bound inseparably by the bonds of their bodies?[2]

THE NATURE OF FIRE

Theologians suppose, in their explanations, that fire in hell is miraculous, in some way or another. But sound reasoning calls upon the miraculous no more than necessary, in its explanation of a fact. As St. Thomas advises, rationally, we should exercise economy in miracles. By postulating hellfire as an accident, sustained in being without its proper substance, we seek to make the miraculous in it minimal.

Fire is not a substance, but an accident, high temperature. In order that material fire exist, it need not be in any particular kind of material substance; but it must be high temperature. It is through its accident of heat that the body causes the suffering of burning to the soul. Naturally, material substance must be present, sustaining the accident of high temperature; but this must be only with the necessity of the natural physical laws of matter, but not with metaphysical necessity; that is, temperature, without its proper substance is not a metaphysical self-contradiction and impossibility, notwithstanding Wicliff and the Cartesians. We know the fact of the accident of temperature, sustained miraculously in existence, with other accidents in the Holy Eucharist. We know that, by the power of God, temperature can exist without its proper substance—*de facto ad posse*. Whether other accidents may, or

[2] *De civitate Dei*, 20, 10, 1 (*MPL*, XLI, 724).

must, exist with temperature in hell, is a further discussion, irrelevant here.

Scripture does not understand fire to be only gas at high temperature, which is called "flame"; it also speaks of fiery solids and fiery liquids: "fiery stones" (*Ez.* 28:14, 16; *Apoc.* 3:8); "coals of fire" (*Ps.* 17:4; 1:13; *Ez.* 10:2; *Rom.* 12:20); "fiery (tablets of the) law" (*Deut.* 32:2); "lake of fire" (*Apoc.* 20:9; 19:20); "a river of fire" (*Dan.* 7:10); "fiery gold" (*Apoc.* 3:18).

A PROPOSED SOLUTION

The material body wedded to the spiritual soul, in substantial unity, affects the soul with pleasure or suffering, through its material accidents. There seems, then, no contradiction in the possibility that God weds the lost soul with fire, high temperature, in an accidental unity—so that the accident, heat, is miraculously sustained, in accidental union with the spiritual soul, somewhat as the body is united substantially with the spiritual soul on earth. As to how a spiritual substance can be united with a material accident and be affected by it, seems the same problem as to how a body can be united with a spiritual soul affected by it. We really do not know. Thus, in the damned soul, both before and after union with its body, the material fire of hell causes the same suffering, which the soul feels on earth from corresponding high temperature in the body.

To say that the punishment of hellfire is the confinement and enslavement of souls in matter, may mean, first, that the spiritual soul cannot attain the happiness of a spirit perceiving God. This, however, seems to make fire no other punishment than the "pain of loss" of God, as a spirit would possess Him. But the Church in speaking of the material fire of hell seems to insist that it is a punishment over and above the greater one of "pain of loss."

This explanation may mean, secondly, privation of the liberty, dignity, knowledge, love, and such activities of a spirit. If so, why say that precisely material fire is in hell, when its pain is explained as spiritual privation? It would then not have the specific punishment of fire. The teaching Church could equally well say, and with the same meaning, that there is in Hell material ice, or darkness, or hunger. Again, such an attributing to fire of spiritual effects, instead of burning, which is the specific material effect of fire, says

that hellfire is merely metaphorically fire, an assertion which the Church seems to exclude by insisting that it is material fire.

The essence of fire, as understood in the words and at the time of Christ, and likewise in the common meaning of our word, is heat, or high temperature. In the first Christian century, they had little, if any, idea of fire's chemical changes, as the cause of the generation of heat. From the time of Christ, well through the first half of the Church's history, fire was considered a substantial entity, which, according to its amount in bodies, was their heat, or temperature. In understanding hellfire as a miraculously sustained accident, we think we return closely to the original meaning of the word "fire."

Thus, the understanding of Scripture's revelation of hellfire would be literal, material, and relatively simple, *salvo meliori judicio.*

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FRATERNAL CHARITY AMONG PRIESTS

The letter on charity in the priestly brotherhood, carried in the Aug. 4 issue of *Osservatore Romano* and translated in the *Analecta* section of this number of *The American Ecclesiastical Review,* is a magnificently valuable contribution to Catholic doctrine by the Holy See. This letter to Cardinal Dalla Costa of Florence was signed by Monsignor Dell'Acqua, of the Holy Father's Secretariate of State. Yet the document itself describes its own teachings as "various considerations, on the importance of the theme that has been chosen [for the meeting of the Settimana Sociale di Aggiornamento Pastorale in Florence last month], on the nature of charity, and on the priestly brotherhood." And it informs us that these teachings come from the Roman Pontiff himself. They are considerations which "the Holy Father wishes to offer . . . to the priests who are going to meet in Florence."

The Settimana Sociale di Aggiornamento Pastorale, as the name itself implies, is a reunion of priests devoted to the study of methods and procedures which will advance and revitalize pastoral practice. At each annual meeting the papers are organized around a central theme. This year the theme assigned was "Charity in the Christian Community."

The Holy Father was manifestly delighted with the choice of this particular topic. He described it as "the highest and the most effective for the Christian renewal of society *(il più elevato e il più rilevante per il rinnovamento cristiano della società)*." And he pointed up the effectiveness of this theme with the observation that, if Christians were to live entirely according to the dictates of charity, this would suffice to transform the world.

The body of this letter to Cardinal Dalla Costa is divided into two parts. The first of these is obviously intended to serve as a guide to the discussions of the papers read during the course of the meetings in Florence. It reminds the priests who took part in this assembly that the "charity" with which the theme of their meetings was concerned is the true Christian and supernatural virtue, the love of benevolence and friendship for the Triune God which inevitably carries with it a genuine affection for our neighbor who is loved for the sake of God. The first part of the doctrinal

section of this letter is devoted to an explanation of the nature and the necessity of this charity.

What makes this portion of the letter sovereignly important for the theologians of our time is the fact that it incorporates into the divinely revealed teachings about the love of neighbor which is involved necessarily in all true and genuine supernatural charity the great and new commandment promulgated by Our Lord Himself to the effect that His followers, in His Church, must love one another with a special affection based on their love for the Triune God. Anyone who is at all familiar with the tendencies of certain sections of our contemporary Catholic literature can easily realize the need for such an admonition. During the past few years there have been several generally well received writings issued by Catholics who have gone so far as explicitly to deplore tendencies towards social or corporate solidarity among the members of the Church in this country. Such teachings were objectively opposed to the commands and entreaties of Our Lord Himself. It is sincerely to be hoped that this reminder from the Holy See will serve effectively to put a stop to such queer teachings in the future.

The second part of this letter goes beyond the immediate purpose of guiding the discussions of the Settimana Sociale di Aggiornamento Pastorale. The Holy Father takes the opportunity of pointing out the fact, which can be overlooked only with the most disastrous results, that every pastoral activity requires, in its very foundation, a genuine love of charity on the part of the priests towards their brother priests. The letter goes on to explain that, objectively, there are real and impelling reasons for this mutual love of charity among the men who are privileged to offer the sacrifice of the Mass as the consecrated instruments of their Master, the great High Priest.

This second portion of the letter to Cardinal Dalla Costa is uniquely valuable to the priests of our own time. During the lifetime of this generation the literature of the Catholic priesthood has been enriched by magnificent contributions from the Holy See itself. We have only to mention the classical exhortation to the priests, the *Haerent animo,* issued by St. Pius X on Aug. 4, 1908, Pope Benedict XV's magnificent encyclical letter *Humani generis,* dated June 15, 1917, the stirring letter *Ad catholici sacerdotii,* sent

by Pope Pius XI on Dec. 20, 1935, and the gloriously enlightening *Menti nostrae,* directed by Pope Pius XII to his priests on Sept. 23 of the Holy Year, 1950. All during this period a great number of books on the nature and the characteristics of the priesthood have been written and made available to the reading public. Remarkable among these works were those which dealt with the proper spirituality of the diocesan priesthood.

All of these writings have been enriched and renewed in the publication of this letter. Some of the previous writings had insisted upon the need for fraternal charity among the priests of the Catholic Church,[1] indeed, there were books which, as it were, concentrated on this basic truth. The doctrinal considerations which the present Holy Father has willed to transmit to the priests who gathered last month in the city of Florence have high-lighted this basic truth about the Catholic priesthood as nothing else has been able to do. From this point of view it is not too much to say that the letter we are considering is something of primary moment in the history of this portion of sacred theology.

What, in the final analysis, makes this letter so outstanding is the fact that it concentrates so effectively on the ultimate foundations of the true Catholic life, both in the laity and in the priesthood. Other instructions have emphasized what we may call the details of the spiritual life. When they referred to the priesthood, they tended to concentrate on considerations about the offering of the sacrifice of the Mass, about sacerdotal prayer and meditation, and about priestly zeal for the administration of the sacraments and the instruction of the faithful. This letter, on the other hand, concentrates on that factor apart from which all the exercises of the spiritual life are empty and useless, the act and the virtue of divine or theological charity.

First of all the Holy Father congratulates the participants in the convention at Florence on their privilege of dealing with the supremely important topic of "Charity in the Christian Community." He then asserts that the charity they are to discuss, the charity, which, lived integrally by the followers of Our Lord, would suffice to transform the world in which they live, is specifically

[1] Cf. Fenton, *The Concept of the Diocesan Priesthood* (Milwaukee: The Bruce Publishing Co., 1951), pp. 47-60.

"the theological virtue of charity, which has God Himself as its object." This is the fundamental teaching of the letter.

When the letter brings out the fact that the charity which should exist within the Christian community is essentially the theological virtue of charity, it points to a twofold consideration. This theological charity is something distinctly supernatural. It is definitely not a love of God in so far as He is known merely naturally, as the First Cause of creatures. It is a love of friendship for God known supernaturally, in heaven in the Beatific Vision, and in this world in the light of true Christian and supernatural faith. It is a love of the Father, and of the Son, and of the Holy Ghost, subsisting in the ineffable unity of the divine nature itself.

Again, all charity is essentially a love of benevolence or friendship for the Triune God, even when it is applied to one of His creatures. The love of our neighbor in the act of Christian charity is definitely not a love of that person considered apart and by himself. It is a love of that person for the sake of the Triune God, or, more properly, a love for the Triune God that carries with it a true love of charity for our neighbor.

The letter to Cardinal Dalla Costa brings out the basic fact that this love of charity is required for two distinct reasons. First, it is necessary in itself. The letter inculcates the revealed teaching that God Himself is essentially and eminently Love and Charity, and that He is worthy to be loved above all things for Himself alone. Furthermore, there is an overwhelming motive of gratitude. The infinitely perfect Triune God has deigned to love first us with a love that is perfectly free on His part. Before we possessed the title to His friendship, He loved us in such a way as to will for us the eternal possession and enjoyment of Himself. When we were in sin, He willed to give His only-begotten Son to suffer and to die for our redemption and salvation.

Thus a human being is automatically in a state of sin and is a failure as a human being unless he has a true love for God. Both on the grounds of the infinite loveableness of God and by reason of the gratitude we so obviously owe to Him, this affection of charity for God is the primary requisite in a man's moral life. The letter brings out the fact that our obligation to love God is something which we can never fulfill completely, in such a way as to be satisfied with what we have done. It insists that, conscious

of the imperfection of even the best efforts of any human being, the great Saints of the Church have thought of themselves as great sinners, and have bewailed the littleness of their affection for God.

The letter also points out that the love of charity for God is required by reason of God's own command to this effect. It cites Our Lord's own words: "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind."[2] This is a grave mandate. Indeed, it is the fundamental command issued by God to His creatures. The man who fails to obey it absolutely ruins his condition as a creature of God. It is impossible to be a good man unless one loves God as He deserves to be loved, and as He has commanded us to love Him.

This sovereign and supernatural love of charity for God has the same Object as God's own infinite love for Himself in the mystery of the Blessed Trinity. And the divine love is manifested to us through Our Lord, the Incarnate Word of God. The letter reminds us that He has given us a new commandment, that we should love one another as God Himself has loved us. The carrying out of this new commandment is the charity within the Church, the Christian community, which was the main topic of the convention at Florence.

The Holy Father's teaching reminds us that Our Lord had reminded His followers how "the command of the love of God ought to be integrated with that of the love of neighbor." In other words, if we love God, known in the Trinity of His persons and in the Unity of His nature, with a love of benevolence or friendship, we thereby wish, as effectively as we can, that God may receive what He wills. What God obviously wills is His own glory, and, according to the revelation He has given us in His Son, He wills that glory in the supernatural order.

Glory is clear knowledge with praise. The Vatican Council's constitution *Dei Filius* shows us how God's glory is the ultimate purpose of creation when it asserts that God has brought His creatures into being "not to increase His own happiness, nor to acquire it, but to manifest His own perfection through the benefits *(bona)* which He imparts to creatures."[3] Fundamental in the revealed message which we accept with the assent of divine faith as Catholics is the truth that God has willed to manifest His

[2] *Matt.* 22:37.
[3] *Denz.*, 1783.

perfections, not only in the unity of His nature, which could be known within the purely natural order, but in the Trinity of His persons, which can be known with certainty only in the assent of divine faith or in the ineffable clarity of the Beatific Vision.

Thus, when we actually will and desire God's glory, we necessarily desire that we ourselves may know God's perfection in the mystery of the Trinity, and, insofar as it is within our power, we work to bring others to the eternal knowledge and enjoyment of that same perfection. In willing or desiring this objective, we necessarily and automatically exercise the highest form of love of benevolence to our fellow men. A man has a love of benevolence for another when he sincerely wills that this other should possess the good things he needs and desires. The good we will to others when and by the fact that we will God's glory is the one and only absolutely necessary good for them. The love of charity for God thus necessarily involves and includes a love of charity for our fellow men, and in particular, for our neighbor, the *proximus,* the one who is most intimately in contact with us, and for whom our efforts may be most effective.

One of the outstanding contributions to sacred theology contained in this teaching sent by the Sovereign Pontiff to the priests meeting in Florence was his integration of Our Lord's "new commandment" with the precept of love of neighbor. We are shown that when Our Lord said: "This is my commandment, that you love one another as I have loved you,"[4] he was giving a "more precise and more profound" explanation of the terms contained in the divine commandment that we should love our neighbor with the love of charity.

Twice the Holy Father adverts to the fact that Our Lord designated His order that His followers should love one another as a "new commandment." He was clearly alluding to this passage from the Gospel according to St. John:

> A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.
>
> By this shall all men know that you are my disciples, if you have love one for another.[5]

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[4] *John* 15:12.
[5] *John* 13:34 f.

The "new commandment" issued by Our Lord to His disciples was an order that they should love one another with the love of charity within the kingdom of God of the New Testament. It was truly "new" because it took cognizance of a new and more intimate union of men with God and with one another in the fabric of this newly formed society. The second aspect or part of the divine command of charity was always a command that we should love our neighbor, the one with whom we are in contact and whom we are able to help. Within the Mystical Body of Jesus Christ, the Church militant of the New Testament, men are joined to God and to one another with an intimacy which had never before been attainable. They were thus "neighbors" to one another in a new and ineffably more perfect way. The command to love one's neighbor became, by reason of this hitherto unheard-of perfection of the household of the faith, a "new" commandment insofar as it governed the relations of the members of the Mystical Body with one another. And this teaching about the mutual love of charity which the members of the Mystical Body are obliged to have for one another became a central theme of Our Lord's teaching, as it is recorded in the Fourth Gospel and as it is inculcated in the Epistles of St. John.

The letter to Cardinal Dalla Costa has done an immense service to the cause of sacred theology in bringing out the fact that the command to love one another with the love of supernatural charity within the Mystical Body of Jesus Christ is basically a profound and precise application, within the membership of the visible Church, of the divine command that we should love our neighbor as ourselves. Hitherto, in a good many manuals of moral theology, little or no direct mention was made of Our Lord's "new commandment" in the sections dealing with the virtue and the obligations of divine charity. Such a treatment of the subject was obviously quite inadequate. It has harmed the Church in leaving the way open for radical misunderstanding about the mutual relationship of the members of the Mystical Body.

It is interesting to note that the letter cites explicitly that part of the passage from the Gospel according to St. John which clearly and most certainly implies that the mutual love of charity among the members of Our Lord's Church is something which He wills to be expressed and manifested. It was His will that all men should

know His disciples, the members of His Mystical Body, from the fact that they loved one another. This statement by Our Divine Lord constituted a warning to His followers that this "new commandment" of His was something which they must obey in all sincerity. On this subject, as on many others, the hypocrisy Our Lord so despised is all too possible. It is unfortunately quite easy for a man to delude himself into imagining that he is observing this "new commandment" as long as he does not exclude his brother in the Church *nominatim* when he offers to God the last four petitions of the Lord's Prayer. It is not too difficult for a man to bring himself into a frame of mind in which he imagines that calumny and injustice towards and manifest dislike of his brother is compatible with the charity Our Lord has commanded, as long as he refuses to acknowledge himself as an enemy of the man he is wronging.

Our Lord's strong words, quoted explicitly in the body of teaching which Pope Pius XII communicated to the convention in Florence, clearly expose such an attitude for what it is. Men observe only what is manifested or expressed. They have no direct perception whatsoever of the interior thoughts and acts of others. The only way they can find or realize the existence of charity within the brotherhood of Our Lord's Church is to see the effects of such charity. And, according to Our Lord's own word, the only way in which they can thus recognize a man as a follower of Christ in His Church is to observe conduct which can proceed only from fraternal charity within Our Lord's society.

By its very nature, genuine supernatural charity for one's brother within the Church is something which must necessarily manifest itself in some way. As a love of benevolence, charity belongs to the order of intention and not to the order of mere velleity. The man who has a real love of charity for his brother Catholic actually intends that this person should continue to enjoy his membership in the Mystical Body of Christ, and should profit from his position in such a way as to remain joined to Our Lord forever in the glory of the Church triumphant. Particularly for his brother in the Church he desires those benefits for which he petitions God in the formula of the *Pater Noster*. The man who intrigues and works to deprive another of those very benefits which the Lord's Prayer petitions for him is carrying out an intention which is not only

different from, but which is definitely opposed to, the intention of divine and supernatural charity. That fact can be observed by all men.

The first section of the letter which the Holy Father ordered sent to Cardinal Dalla Costa goes on to examine the interrelations of the two precepts or aspects of charity. It insists again upon the fact that the charity we are bound to have for our neighbors, and particularly for our fellow members of the Catholic Church, depends entirely on the first aspect of charity, the love of friendship and benevolence for the Triune God. There is no charity which is not basically and primarily a love for God. It is this love for God which elevates our love for our neighbor, our love for our brothers in Christ in His Mystical Body, and makes this mutual affection in the Church an act of the life of sanctifying grace.

The charity Our Lord wills in His Church is definitely different from merely human affection or philanthropy. We do not obey Our Lord by merely showing signs of benevolence to those to whom we are attracted naturally. The charity Our Lord has commanded requires and is animated by the supernatural love of benevolence for God.

The letter insists upon the fact that, for the Christian, the follower or disciple of Jesus Christ, both love of self and love of neighbor are supernatural. In other words, if we obey the command of Christ Our Lord, the love we have for ourselves and for our neighbors, particularly for our brothers in the Church, is essentially the love of charity. The primary intention of charity is a desire to contribute to God's glory. We do this by striving to obtain the Beatific Vision for ourselves, and, in so far as we can, for others. Thus the good which we will and intend for ourselves and for others is the supernatural good of charity itself.

And charity is always a sovereign and dominant intention. If it exists at all in a person, it governs all of that person's deliberate activity. If a man chooses to act from a motive apart from and incompatible with that of charity, by that very fact he casts aside this queen of all the virtues.

Charity, on the other hand, can use and sanctify other motives, even those of the natural order. The Holy Father takes pains to point out the fact that the natural order itself bespeaks a relationship to God. Thus he rules out an attitude common among a few

writers some years ago. These people held that a man could act in accord with the natural order and still take no cognizance of God.

If there can be no such thing as a love of charity for one's neighbor apart from this supernatural love of benevolence and friendship for the Triune God, there can likewise be no true charity for God where there is no love of neighbor, or of one's brother in the Church of Jesus Christ. If the first aspect of charity is the basis and the animating element of the second, the second is the proof or the manifestation of the first. It is obvious that there can be no real intention or desire of God's supernatural glory where there is no intention or desire to bring souls to Him, and no effort in that direction.

The first section of this letter ends with the Holy Father's insistence on the urgent need for charity in the world today. Without charity for God and for neighbor, man, with all his temporal accomplishments, is doomed to everlasting failure. And, without true and supernatural charity, there will be no effort on the part of Our Lord's priests to bring the life of grace to their fellow men.

* * * * *

The second part of the letter deals directly and immediately with the special need for mutual fraternal charity among Catholic priests. After having approved the schedule of the convention at Florence, the Holy Father goes on to state the special topic of the second section of his letter. "Since this assembly is devoted to the clergy, both regular and secular," the letter states, "it will be opportune to recall the fact that there is a need for sacerdotal charity at the very foundation of all pastoral activity." We are told that this need or demand exists "inasmuch as the priests must lead [or go before] the faithful in the love of God and neighbor, and must first give the example of charity towards one another, [an example] of sacerdotal brotherhood as a model for the charity of the faithful."

In itself this observation is not new. It is an integral part of Catholic doctrine, set forth commonly in the literature of sacerdotal spirituality. What makes the contribution of this letter so highly important is the fact that it is stated here, not as a mere exhortation, but in a way that will force the reader to realize that

mutual charity among priests is something so necessary that a successful pastoral ministry cannot possibly be carried out apart from it. The men who, like the priests attending the convention devoted to the furtherance of pastoral studies at Florence, wish to devote themselves most effectively to the work of the apostolic ministry are informed by the Sovereign Pontiff himself that all of their efforts will be in vain apart from a sincere and visible mutual charity among the priests themselves.

After all, this is merely an application of the teaching of Our Lord Himself, set forth in the Gospel according to St. John.

> I am the true vine: and my Father is the husbandman.
>
> Every branch in me that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit.
>
> Now you are clean, by reason of the word which I have spoken to you.
>
> Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.
>
> I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.
>
> If any one abide not in me, he shall be cast forth as a branch and shall wither: and they shall gather him up and cast him into the fire: and he burneth.
>
> If you abide in me and my words abide in you, you shall ask whatever you will: and it shall be done unto you.
>
> In this is my Father glorified: that you bring forth very much fruit and become my disciples.
>
> As the Father hath loved me, I also have loved you. Abide in my love.
>
> If you keep my commandments, you shall abide in my love: as I also have kept my Father's commandments and do abide in his love.
>
> These things I have spoken to you, that my joy may be in you, and your joy may be filled.
>
> This is my commandment, that you love one another, as I have loved you.[6]

In this passage Our Lord makes it perfectly clear that if any individual in His company is to "bear fruit," that is, to accomplish anything for the glory of God, that person must abide in His love

[6] *John* 15: 1-12.

and must therefore keep His commandments. The basic commandment He imposed and insisted upon during the course of this instruction was that of mutual charity. Thus the passage clearly teaches us that the man who refuses or withholds fraternal charity from his brother will not bear fruit, and that the priest who will not love his brother priest with the love of fraternal charity will not accomplish anything for God's cause, since he has cut himself off from Our Lord.

Again, it is not mere pious theorizing but actually revealed doctrine that the man engaged in the pastoral ministry is meant to serve as a model for those he serves. St. Paul brought this teaching out very clearly. Thus he wrote to his Corinthians: "I beseech you, be ye followers *(imitatores)* of me, as I also am of Christ."[7] And his beloved Philippians were told: "Be ye followers *(imitatores)* of me, brethren: and observe them who walk so as you have our model."[8] He praised the members of the Church in Thessalonica because "you became followers *(imitatores)* of us and of the Lord."[9] And he told them that he had acted as he had among them "that we might give ourselves a pattern unto you, to imitate us."[10]

In reminding his readers of the need for mutual priestly charity in any successful pastoral work within the Catholic Church, the Holy Father, then, was setting forth a basic truth about sacerdotal activity. The defect which will utterly ruin any pastoral labor is the evidence of insincerity on the part of the priest himself. The priest who sets out to bring others to the life of grace, and thus to the life of divine charity, has no chance whatsoever of acting successfully if he shows his people, in his own attitude and conduct, that he himself does not choose to practice the virtue of charity. The exhortation: "Do as I say, but not as I do," has very little effectiveness in any field. It has none whatsoever in the presentation of the message of Jesus Christ.

The letter reminds us that priests have no command to practice mutual charity and no reasons for practicing it which are in any way substantially different from the command and the reasons

[7] *I Cor.* 4:16.
[8] *Phil.* 3:17.
[9] *I Thes.* 1:6.
[10] *II Thes.* 3:9.

which apply to all the other members of the true Church. But, at the same time, it insists upon the fact that the command to practice this virtue applies more intimately and directly to priests than it does to the laity, and that there are special reasons in the priestly brotherhood itself which make fraternal charity among priests particularly and uniquely necessary.

The Holy Father gives a magnificently enlightening explanation of the way in which the priest is called intimately and directly to the practice of mutual charity within the sacerdotal brotherhood.

> There is [for the priests] a more immediate call *(invito)*. When, in the discourse after the Last Supper, Jesus proclaimed the precept of fraternal charity as a "new" commandment and as "His" commandment, He was speaking directly and intimately to the Apostolic College, to His first priests.

Great stress is laid upon the fact that the discourse in which Our Lord's "new" commandment was first promulgated was delivered to the Apostolic College alone. The discourse to which the Holy Father alludes is that given in the Gospel according to St. John, from the thirteenth to the sixteenth chapter, inclusively. It was followed by Our Lord's Sacerdotal Prayer, which is given in the seventeenth chapter of this same Gospel.

The text of these chapters makes it perfectly clear that those who were in Our Lord's company that night were the members of the Apostolic College. Consequently the directives Our Lord issued in His discourse on that occasion were addressed immediately and directly to the members of this College. They applied also to the rest of the disciples, and to those who were to be brought into the company of the disciples, which is the true Church of the New Testament, through the efforts of the Apostles and of their successors. But this great and "new" commandment was, as it were, passed on by the Apostles, Our Lord's first priests, to the rest of His company. The first of those to whom the precept was issued were the members of the priestly college within the Church itself. Hence, even in this way, the obligation for mutual fraternal charity within the priestly brotherhood itself would seem to have a special force.

The Holy Father likewise points to the fact that the Sacerdotal Prayer of Christ, in which the purpose of Our Lord's life and of

His passion and death was set forth in the form of petitions made to God the Father, was uttered by Our Lord in His capacity as a Priest, and was offered in the presence of the Apostles. The center of that prayer was a petition for unity, the union of the faithful with God and with one another, the union in the supernatural life of grace in this world and forever in the next. Our Lord begged the Father:

> That they all may be one, as thou, Father, in me, and I in thee: that they also may be one in us: that the world may believe that thou hast sent me.
>
> And the glory which thou hast given me, I have given to them: that they may be one, as we also are one.
>
> I in them, and thou in me: that they may be made perfect in one: and the world may know that thou hast sent me and hast loved them, as thou also hast loved me.[11]

The letter calls our attention to the fact that, in the text of the Sacerdotal Prayer, the first part is offered directly for the Apostles, and the second section for those who were going to believe in Our Lord through the words of the Apostles. Thus the unity Our Lord asked from the Father was asked first for the priestly brotherhood within the Church, and then for the rest of the faithful. In this way the call or the invitation to mutual love within the sacerdotal fraternity is something even more intimate and direct than this same call within the ranks of the ordinary faithful.

We are reminded in the letter that Our Lord's prayer for unity among his disciples was answered. Long ago, the unity of the faithful in mutual charity was a force that served to bring uncounted multitudes into the membership of the Church. And, in that unity of charity among the faithful, the brightest point has always been the unity of fraternal charity within the brotherhood of the Catholic priests. The charity of the priestly brotherhood cements and perfects the union of the priests with the Vicar of Christ, with their bishops, and with each other.

The basic reason which impels priests to have an especially strong bond of mutual affection among themselves is to be found in their more intimate sharing in Our Lord's own priesthood. They have been empowered and commanded to offer the sacrifice

[11] *John* 17:21 ff.

of the Mass as Our Lord's own instruments. And, if the Eucharist is the effective bond of union joining the faithful with Our Lord and among themselves, it should most certainly exercise an even more powerful effect on the brotherhood of men who are commissioned and commanded to offer the sacrifice and confect the sacrament in Our Lord's name. The renewal, in mystical and unbloody form, of the sacrifice of Calvary itself must be the most effective bond of unity, and the source of the most active mutual charity, within the priestly fraternity favored by God with the power to make this renewal.

Other motives too are brought forward. Priests are bound together by their common work of offering daily the prayer of the Divine Office. They are united in a common effort of apostolic preaching and in the administration of the sacraments, and, of course, by their efforts for the pastoral care of the people assigned to them. They have the same problems which they must solve for the proper conduct of their spiritual lives, and for the guarding of the chastity to which they are obliged. All of these common efforts and concerns are such as to demand in them a particularly strong mutual love of charity.

We are told that to point out the various ways in which this mutual fraternal charity among Catholic priests can be lost is outside the scope of this particular letter. Yet the Holy Father sees fit to warn us that the great Saints of the Church have labored incessantly to see to it that this charity should not fail among the priests they were able to influence. And he explains that this mutual fraternal affection among the priests of the Church must be genuine charity, and must have all of the qualities St. Paul points out as characteristic of true charity in his First Epistle to the Corinthians.

> Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up.
>
> Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil:
>
> Rejoiceth not in iniquity, but rejoiceth with the truth:
>
> Beareth all things, believeth all things, hopeth all things, endureth all things.[12]

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[12] *I Cor.* 13:4-7.

The doctrinal part of this letter to Cardinal Dalla Costa ends with this highly pertinent citation from St. Paul's First Epistle to the Corinthians. Thus it closes on a note of warning to the effect that the mutual brotherly charity which is demanded from the priests of the Catholic Church is by no means an easy virtue to practice and to protect. It can be lost, and, as a matter of fact, great efforts on the part of the leaders of the priesthood and of the individual priests themselves are needed to foster and to preserve it. Its exercise is possible only through the power of God's supernatural grace, and, as long as he lives in this world, it is always within man's power to refuse to co-operate with that grace.

True charity, according to St. Paul's teaching, shows itself in objectively disagreeable situations. It is patient, and patience is exercised only in the face of unpleasant situations. It is kind, and all too frequently a man is tempted strongly to be other than kind. It does not envy, despite the fact that envy can so easily be disguised and made to appear almost as a virtue. It does not deal wickedly, even when it would appear that the wickedness itself might be camouflaged.

True charity, the charity which all priests are bound in conscience to have for their brother priests, is not ambitious, even in circumstances where ambition could be so easy. And, most important of all, it does not seek its own. The charitable man definitely does not govern his life on the principle of seeking justice for himself in every circumstance and in every opportunity. Charity does not allow a man to be provoked to anger. The charitable man is willing to accept unpleasant things and injustices as a part of the trial God wills that he should undergo in this world.

Above all, charity cannot exist apart from faith and hope. The basic motive of true supernatural charity, the kind of charity God wills among His faithful and particularly among His priests, can be known with certainty in this world only in the light of divine faith. And faith itself is not an easy virtue to cultivate and to protect.

A priest's charity will be no stronger than his faith. Charity will be nourished and increased only in the measure that the faith itself is strengthened and increased. If a priest is going to protect and nourish his own fraternal charity for his fellow priests, he must make the effort ever more firmly to realize the truth of the order

of reality of which we are aware only by means of the revealed message that God has given to us through His Divine Son.

This mutual supernatural charity in the brotherhood of the Catholic priesthood is something which Our Lord has commanded, and not merely counseled, for His priests. No man has a right to accept a call into the priestly brotherhood unless he is willing to exercise and to nourish within himself this mutual fraternal charity. No priest is doing what God wills that he should do in the priesthood unless he possesses and practices this charity.

In itself it is difficult. It is something that would be definitely beyond us if we were to depend on our unaided natural powers. But the means to protect it and to increase it are at our disposal. We can have the requisite grace from God through our prayers and our Masses. We can have the requisite enlightenment through an examination of the revealed message, in which the nature and the necessity of this mutual fraternal charity in the priesthood are described. The letter to Cardinal Dalla Costa stands as an invaluable factor for the attainment of this instruction and enlightenment.

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Answers to Questions

THE CATHOLIC CHURCH AND MONOTHEISM

Question: Some weeks ago a news story in a Catholic paper described a priest as asserting that the "rigid monotheism" of the Jews constituted a barrier standing in the way of their approach to the Church and was a factor which prevented their acceptance of the mystery of the Incarnation. Is this teaching in any way justified?

Answer: The teaching ascribed (I hope, erroneously) to the lecturer in the clipping sent in by our questioner is completely inaccurate in itself. Furthermore it leads necessarily to utterly erroneous implications.

People who are genuine monotheists, that is, convinced of the existence of only one true God who is Lord and Creator of Heaven and earth, would find that conviction standing in the way of their approach to a society which either denies or weakens the doctrine of monotheism. They cannot rightly claim that any rigid monotheism on their part keeps them away from the Catholic Church which teaches as a dogma of faith that there is one, and only one, true and living God.

Actually, what this news story designated as "rigid monotheism" was the attitude properly called "unitarianism." Rigid or unswerving monotheism is the firm acceptance of the truth that there is only one true God. Unitarianism is the English name of the erroneous teaching to the effect that there is only one person in God. Thus the Catholic Church, in teaching the divinely revealed truth of the Trinity and of the Incarnation, is completely opposed to unitarianism. In teaching the truth that the Three Divine Persons subsist in one and the same numerical Divine Nature, it is preaching the most unswerving monotheism.

Thus the difficulty encountered in the question springs ultimately from a lack of competence in the field of English vocabulary, either on the part of the lecturer, or, more probably, on the part of the

reporter who wrote up the story. In any event, the slip was most unfortunate. Monotheism is a completely true teaching, and the truth will never keep anyone away from Our Lord or from His Church.

JOSEPH CLIFFORD FENTON

THE PRIEST IN AN AIR RAID

Question 1: When a mock air raid is being conducted in a city, and everyone is supposed to take shelter under penalty of the law, what should a priest do if he is summoned by telephone to attend to the spiritual needs of a dying parishioner?

Question 2: In the supposition that a genuine air raid is launched on a city by a hostile power, what should a priest do if he receives the same urgent summons?

Answer 1: In the situation described by our questioner it is the duty of a priest to visit the dying person without regard for any rules that might be laid down by those in charge of the mock air raid. I do not believe that any officials of our country would interfere with a priest on his way to an urgent sick-call or punish him for disregarding the warning signals in the course of a mock air raid, any more than they would hamper or punish a doctor who would leave his shelter to attend a critically stricken person in similar circumstances. Nevertheless, even though restrictions or punitive measures were threatened, the priest would be bound by the higher law of God to render spiritual aid to the dying parishioner.

Answer 2: Generally speaking, the priest would be obliged to visit the sick person, despite the danger and the air-raid warnings, at least if he had reason to believe that the patient was in extreme or grave spiritual necessity, because his duty to a parishioner in extreme or grave necessity *per se* takes precedence over his own bodily welfare and human legislation. If the priest has good assurance that the sick person is in the state of grace—and particularly

if he already has received the Viaticum and Extreme Unction—he would not be obliged to go to great risk in order to visit the parishioner. Moreover, there could at times be exceptional circumstances that would excuse the priest from going to attend a dying person, even though this person were in extreme or grave spiritual necessity—for example, if it is very probable that the priest will be killed before he can reach the patient, and as a result many others would be deprived of the benefit of his ministry.

RECORDING MUSIC FOR NON-CATHOLIC SERVICES

Question: A Catholic youth was invited by a non-Catholic friend to sing at the latter's wedding in a Protestant church. The Catholic explained that he could not accept the invitation, since it would involve active participation in a non-Catholic religious function, something never allowed to a Catholic. Then the Protestant friend suggested that the youth make a recording of a hymn, which would be played at the wedding. Would the Catholic be allowed to co-operate in this manner toward the function?

Answer: The first point to be settled concerns the character of the particular hymn which the young man is expected to sing. If the words are distinctively non-Catholic, containing expressions opposed to the teaching of the Catholic Church, the boy would not be permitted to sing the hymn, even if only for making a record. However, supposing that the words are fully in accord with Catholic doctrine, there would still remain the problem of scandal and of co-operation toward the conducting of a non-Catholic service. On both heads I would answer that he is not permitted to record the hymn with the understanding that it is intended for the wedding ceremony. For, in the first place, those attending the wedding and knowing that a Catholic had recorded a hymn would certainly regard this procedure as making him equivalently *(moraliter loquendo)* an active participant in the function, so that there would be the same danger of scandal as there would be if he actually sang the hymn—very grave danger of scandal in most instances. Secondly, although the co-operation the young man would render

toward the ceremony by a recorded hymn would be objectively only material, it would seem to be subjectively *(ex parte finis operantis)* formal, since his only immediate purpose in making the recording would be to embellish a religious ceremony that he believes to be opposed to the law of God.

The case would be somewhat different if a singer recorded a religious song (for example, the *Ave Maria*) with the provision that some of the records would be purchased for non-Catholic services, but that most of them would be used in private homes, on radio programs, etc. In such a case the singer would be justified by the principle of the double effect, for he would will only the lawful uses of the recording and merely tolerate the unlawful uses for which a sufficient reason (the benefits coming from the lawful uses) would be present. Moreover, in this case there is very little danger that the singer will give any scandal by making the recording.

TESTIMONY OF ANNUAL CONFESSION AND COMMUNION

Question: Can there be occasions when a Catholic can be required to give proof that he has made his annual confession and received his Easter communion? I am referring especially to a person who wishes to become a member of a Catholic society or to act as sponsor at a Baptism or Confirmation. Can such a person be told that he must produce a statement (usually from his pastor) to the effect that he has fulfilled his obligation of receiving the sacraments of Penance and the Holy Eucharist in the paschal season, before he is granted the favor he asks?

Answer: Since the Catholic in question is seeking a favor that is intended only for a practical Catholic—membership in a Catholic organization or the privilege of acting as sponsor—there would seem to be no reason why he could not be required to give proof that he has fulfilled the essential conditions for practical Catholicity, as far as public facts are concerned. Now, one of these public facts would be the fulfillment of the Easter duty, or paschal communion. The Code prescribes that those who receive their Easter com-

munion outside the parish church shall inform their respective pastors (Can. 859, § 2), thus indicating that the fulfillment of this obligation is a public fact which the pastor may inquire about, and to which he may give testimony at the request of the individual concerned.

The matter of the annual confession is somewhat different. The only persons strictly bound to receive the sacrament of Penance are those who have some mortal sin to confess. Now, since one is not obliged to admit publicly that he has committed a mortal sin, and *per se* a Catholic could fulfill all the obligations of his religion without going to confession at all, it would seem that a proof of having gone to confession should not be demanded as a condition for admission to a Catholic society or for the privilege of acting as sponsor at Baptism or Confirmation.

THE CHAPLAIN AS CONFESSOR OF HOSPITAL NUNS

Question: In a large Catholic hospital the resident chaplain is the regular confessor of the sisters in charge of the hospital. Is this not a violation of Church law?

Answer: Church law forbids a priest who has jurisdiction in the external forum over a community of nuns to be their ordinary or extraordinary confessor (Can. 524, § 1). Now, the hospital chaplain as such does not possess any jurisdiction in the external forum over the nuns attached to the hospital. Hence, from this standpoint he would not be forbidden to serve as their ordinary or extraordinary confessor. However, it would usually be better to have another priest serve in this capacity. The chaplain necessarily meets the nuns frequently in the course of his work and acquires considerable knowledge of the affairs of the community, so that it would be difficult for him as confessor to observe the prescription of the Code "not to intervene in any way in the internal or external government of the community" (Can. 524, § 3).

FRANCIS J. CONNELL, C.SS.R.

Analecta

This month we are printing translations of three important documents recently issued by the Holy See. The first is an allocution delivered last May by the Holy Father to a meeting of Italian jurists. It deals with the Catholic doctrine about the purpose of punishment for crime and gives directions for the proper spiritual care of prisoners. The second is a response of the Sacred Congregation of Rites to questions about the use of phonographs in church and about the use of mixed choirs. The third is a letter from the Holy Father, through Monsignor Dell'Acqua, to Cardinal Dalla Costa, the Archbishop of Florence.

The translations of the first two documents were supplied by the NCWC News Service. The translation of the letter to Cardinal Dalla Costa is our own.

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THE ALLOCUTION ON THE SUBJECT OF PRISONERS

You, dear sons, coming here as representatives of the Union of Italian Catholic Jurists, the Christian Brotherly Assistance Movement, and the Friends of the Sulmona Prisoners, invite Us to turn Our paternal thoughts to that sad closed-in world of suffering created, in the last analysis, by the severity of justice, whose aim is not to oppress but to redeem.

You invite Us to turn Our thoughts to those places where, among the shadows of silent cells, painful internal conflicts are acted out which only the light of Christian resignation and faith, and the warmth of Christian charity, can transform into works of redemption.

We, therefore, welcome you with open arms and accept with gratitude the testimony of your devotion, especially the tangible proof of your efforts contained in the report of your work and in the "souvenir parchment" signed by about 200 prisoners of the Penitentiary of the Celestine Abbey of Sulmona.

You have also asked Us for advice as to the ideals by which you must be guided in your work and as to the best way of putting them into effect.

We do not intend to deal here with specific questions for which you have already published solutions decided upon at your meetings and based on experience gained from personal contacts with prisoners.

We shall dwell more on certain points of a more general nature, worthy of the attention of either those people who are active leaders in assistance to prisoners, or of those who benefit from this assistance—the prisoners themselves.

In the course of various audiences We have had the opportunity of dealing with the subject of guilt and punishment.

We limit Ourselves to recalling the addresses of Dec. 5, 1954, and of Feb. 5, 1955, to the Sixth National Study Congress of the Union of Italian Catholic Jurists (*Speeches and Radio Messages,* XVI, 277, 351). On this occasion We shall deal with certain questions more closely related to your personal status and to your field of work.

I

COMPETENCE REQUIRED OF THOSE PEOPLE WHOSE WORK IS TO HELP PRISONERS

Those who hold a leading or influential position in the management of prisons should have, above everything else, a thorough knowledge of conditions, a resolute will, and considered judgment.

This is all the more important since the people who are the object of their attentions do not live under normal conditions.

Today we shall examine the intellectual requirements of your office. For those people in minor positions, general knowledge and ordinary common sense is sufficient, but far more should rightfully be demanded of the leaders.

It is particularly important that they bear in mind three points:

(1) The necessary dependence of the sentence upon guilt.

(2) The meaning of suffering in the fulfillment of a sentence.

(3) The meaning and objective of the sentence.

(1) Dependence of the Sentence upon Guilt

This is above all a question of clearly realizing the dependence of the sentence upon guilt, since only the conviction that the prisoner is guilty can provide the indispensable and definite basis for subsequent considerations.

The fulfillment of a sentence is neither clear in its objective reality, nor subjectively understandable unless one takes into account its immediate relation to the crime. It can happen that, of two specifically identical acts committed, one involves definite guilt, whereas the other does not involve any responsibility on the part of him who executes it.

Therefore, the judgment and the treatment of the act and its author must differ in both cases in their psychological, juridical, ethical and religious aspects.

There are at present two different tendencies in determining guilt: one (which is not, however, predominant) inclined to accept it too quickly; the other which refutes it without adequate reasons. The latter in some places becomes a somewhat disquieting fad.

The enforcement of the sentence is not, however, a matter of reopening for discussion the question of guilt, since this responsibility lies with the court in charge of the trial. Nevertheless, people involved in helping prisoners must bear this in mind, since their attitude toward the prisoner and the effective results of their work depend on it.

Their attitude toward the two lines of thought mentioned previously must remain impartial and critical.

Those who believe too easily in guilt lose sight of the fact that today it is no longer sufficient to take into account the traditional extenuating circumstances dictated by jurisprudence and by natural and Christian morals. The value of the elements recently made evident by scientific psychology which, in certain cases, make it possible to admit a considerable reduction of responsibility, must also be taken into consideration.

The second tendency is based precisely on the principles of this modern psychology. It holds that the practical possibilities of free choice and, therefore, the real responsibility of a great many men, are reduced to a strict minimum.

In view of this unfounded generalization, it can be stated that, both from the legal and moral viewpoints, from those of practical life and scientific experience, the average man—even the great majority—has not only the moral capability but also the positive possibility of making autonomous decisions and acting accordingly, thereby assuming obligations and responsibilities. This is subject to the exceptions of proof to the contrary in individual cases.

Therefore, morals and law are not frozen in an outmoded attitude in asserting that one must prove where freedom ceases and not where it begins.

Healthy reasoning and common sense itself rise against such a determinism of fact which would reduce freedom and responsibility to the minimum. There are ample confirmations in the practice of law, in social life and in the revelations of the Old and New Testaments of freedom and responsibility.

(2) The Meaning of Suffering in the Fulfillment of a Sentence

Secondly, you must fully understand the meaning of the suffering experienced by the prisoner as a result of his crime.

Though the characteristics of the suffering of an invalid or of an innocent person are outwardly similar to the suffering of a condemned person, their meaning is completely different.

The invalid is not condemned to suffer and therefore endeavors to alleviate his ills with every available means. But the condemned person (and it is painful to be obliged to say it) must suffer. The punishment is specifically imposed to yield certain effects.

It is understandable that those people who work with prisoners with a view to helping and comforting them would like to relieve them of the suffering resulting from the fulfillment of a sentence. But such intentions are not in line with those of the authorities answerable for the enforcement of the punishment or of the people responsible for the prisoners' welfare.

In this respect, a thorough knowledge of the question can be of help.

It is definitely not the case of adopting a coldhearted and indifferent attitude, but more one of finding a happy medium, and avoiding any marked deviation in either direction.

In fact, the mere attitude of letting the condemned see that his sufferings are taken into consideration and that, therefore, society is not his irreconcilable enemy, is a comfort for him in his afflictions.

(3) The Meaning and Objective of the Sentence

Finally, you must know the meaning and the objective of the sentence. This is a subject We have dealt with extensively in former speeches. Without repeating what We said on those occasions, We call on you to meditate upon the fact that "God punishes," as has been proved clearly by history and life.

What is the meaning of this divine punishment?

Paul the Apostle explained it when he said, "for what a man sows, that he will also reap" (*Gal.* 6:8). The man who sows wrong reaps the punishment. The punishment of God is His answer to the sins of men.

No doubt you will say that you are well acquainted with the teaching of religion and morals in this respect, and that you accept them.

But you may say that you are compelled to consider punishment in a different light and discuss it on a different level—as a decision taken by the authorities concerning the guilty party who has violated the strictly defined law by means of which the State protects well-regulated social life.

It is right that the juridical and positive aspects should retain their own individual character, distinct from the religious and moral one. No doubt punishment can be considered as a function both of human and of divine law. But it is equally if not more true that the juridical aspect is never a purely abstract concept, completely alien in any relation with the moral aspect.

Any human law worthy of this name is ultimately based on divine law. Divine law does not decrease or limit human law, but is more apt to increase its strength and stability.

Then what are the meaning and objectives of punishment imposed by God?

In the first place and primarily, divine punishment seeks to amend guilt and to make reparation for the violated command.

By sinning, man refuses to submit to divine commands, and opposes his will to that of God. In this personal comparison, man chooses himself and disavows God.

In punishment, this confrontation persists between God and man, and between their wills. By inflicting suffering on the will of the rebel, God compels him to submit to His will, to the laws and rights of the Creator, and thus restores transgressed order.

But divine punishment does not exhaust all its meaning, in this manner at least not in this world and for the duration of earthly life. It has also other objectives which are, in fact, somewhat preponderant.

Often, punishments decreed by God are more a remedy than a means of expiation. They warn the guilty person to meditate on his guilt and the disorder of his actions, and induce him to refrain from continuing thus and to be converted.

Thus, suffering the punishment inflicted by God, man is intimately purified. The disposition of his reborn will toward what is good and right is strengthened.

In the social field, the acceptance of punishment contributes toward the re-education of the guilty person. It makes him more pliable to become once again a useful member of the community of men.

There still remains to be examined the equal functions of punishment in relation to human law as compared with what We have explained about divine punishment. But this you can do easily because you are jurists and are familiar with such thoughts. Furthermore, We have already adequately called your attention to the connection which necessarily arises between the two orders.

II

HELPING THOSE PEOPLE FULFILLING A SENTENCE

The name of your Association is self-explanatory of its objectives of "Brotherly Christian Help" and of "Friends of Prisoners," but prisoners are not the only condemned people who need help.

The penal code of the past, that of the present to a certain extent, and also that of tomorrow—if there is truth in the assumption that in many ways the teachings of history allow one to foresee

the future—inflict physical punishment, mutilations, death and capital punishment in various forms.

Therefore, in dealing now with the question of help to be given prisoners, We also wish to apply the basic idea to all persons condemned, considered both as individual cases and as members of the community.

(1) As Individual Cases

You must know and love the prisoners as individuals.

a) You must above all know them. To be able to help prisoners, you must contact with them as one soul with another, which means knowing the prisoner's origin, education and the development of his life up to the time you meet him in his cell.

With this in view, you must encourage the prisoner to delve into his memories so that he may give you all necessary information, in the same way as the doctor asks his patient to recall to memory all those details of the past which offer a point of interest.

This enables him to become better acquainted with the person he is treating and with his medical history. This is called anamnesis.

It often happens that the sick—like prisoners and condemned people—recall details of no importance, whereas they remain silent or simply gloss over others which could provide essential indications for etiology, the diagnosis and prognosis of disease.

The doctor does not engage in a theoretical or technical discussion with the patient. He corrects false or incorrect appreciations in so far as can be beneficial to the treatment of his patient, or toward improving his future conduct.

It is therefore not enough to understand the prisoner and his condition. He must be helped to know and to understand the principles which will lead to his rehabilitation.

The fundamental idea which should be the guiding force in the prisoner's effort to rehabilitate himself is the conviction that he can erase the errors of the past and take steps to reform and remake his life.

His present punishment can help him to achieve these two objectives and will serve as a true solace if he resolves to adopt a just attitude toward suffering—to give it a meaning of expiation and reintegration within order.

Whatever be the value of the services which modern psychology can render in this field, its contributions necessarily always remain inadequate, because duty, guilt, responsibility, expiation are realities rooted within the conscience and must therefore be treated with religious care.

Thus, so as to free man internally of the feeling of guilt and to help him to redeem himself, accepting the inflicted punishment, it is essential that he be put in immediate contact with God. Hence, We have stressed in particular how guilt and punishment acquire their full significance only in the personal relationship between man and God.

b) You must love them so as to be able to help them. You must approach the prisoner not only with forthright ideas but also, and perhaps more importantly, with kindly feelings. Particularly when it is the case of poor unfortunate creatures who probably never have known the comforts of sincere friendship, not even in their family circle. You will thus follow the example of unbounded and devout love—that of a mother.

What gives a mother a certain influence over her children, even though they may be adults, delinquents or criminals, is not the ideas she submits to them, however right they may be, but the warmth of her affection and the constant gift of herself, never tiring though she often meets with rebuffs.

She knows how to practice patience and wait, meanwhile turning toward Him who is capable of everything. The language of "love" is understood all over the world and does not give rise to either arguments or contradiction—the love praised by Paul the Apostle in his "hymn to charity" in the first letter to the Corinthians (*I Cor.*, 13:1-13).

But however deep and true, this love does not indulge in approving wrongs committed in the past, neither does it encourage willful bad intentions which may still survive, nor does it accept in the loved one any compromise between good and evil.

Even idealistic mother love knows but these rules.

How vast is the range of feelings and acts of love. We recall the different forms taught us by ancient wisdom. Love can be that of complacence, of benevolence, of charity, of union or friendship.

You can give prisoners all these forms of love, subject to positive conditions and to the limitations of the generosity of your heart.

Love of complacence admires and derives pleasure from all that is good and beautiful in the loved one.

Many are the reasons to justify such an affection in the mind of him who takes into consideration the prisoner's natural qualities and gifts of grace, either in their general and generic form or from their individual aspect.

Benevolent love consciously wishes the loved one all that is necessary and beneficial to him from the natural and supernatural aspects.

The sincere manifestation of this kind of affection does so much good to the person who sees himself deprived of so many things, and who considers himself almost mutilated within his being, like a man spent and hopeless.

Charitable love willingly gives more than material gifts, though the possibilities available may be limited. Above all, it gives spiritual gifts. You will be able to distribute these abundantly if your own interior life is rich and profound and imbued with the highest values of culture and religion.

Finally, love of union and friendship.

People who love each other in this way want to be together, share each others thoughts and feelings, and each one wishes to place himself in the position of the other.

Will not the Lord one day exclaim as Supreme Judge at the final judgment: "I was in prison and you came to me . . . Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me" (*Matt.*, 25: 36-40)? As if he wished to say, "I am the prisoner."

You may rest assured that if you succeed in putting this way of thinking and feeling into practice, you will exercise the greatest spiritual influence over the prisoners you help. You will teach them effectively how to find purification, liberation and interior stability in the punishment they must suffer.

(2) As Members of the Community

As a member of the community, the prisoner is not only an individual, but also a member of society. He belongs to a family;

to a social, professional and civil community; to a State; to a people; to a nation and finally to the Church.

The following question therefore arises: Can and must those people who direct the work of assistance to prisoners attempt to exercise an influence on the mutual relations between the prisoners and the various communities?

In principle the answer should be yes, in so far as it interests the community and the prisoner. Though the prisoner for the present has no active contact with any of these groups, he nevertheless retains at least a juridical or purely social link with them.

These affinities must be developed constructively and not be allowed to interfere with greater benefits. Therefore, your intervention may become necessary often even before the sentence has been completely served. In so far as the prisoner is concerned, it will apply to the family, the professional and social circles in the midst of which the detained will live after his release, as well as to the authorities under whose jurisdiction he will come.

As for the positive attitude to be taken, thoughts based on the principles of natural reasoning and, even more, on the maxims and sentiments inspired by faith and Christian charity will provide you with useful guidance and will allow you to obtain positive results in the interest of the community and of the prisoners.

This pattern dictated by human reasoning, but far more by Christian faith, calls for:

(a) sincere forgiveness.

(b) belief in the good existing in others.

(c) love on the same pattern as that of the Lord.

a) Above all, sincere forgiveness, which people will give individually but which will not be denied the person in question by society itself, is needed. Does not everyone benefit by the forgiveness of God who taught us all how to pray: "And forgive us our debts as we also forgive our debtors" (*Matt.*, 6: 12)?

Aware of the divine teaching, the Apostle Paul, having been intransigeant in demanding severe punishment for the Corinthian offender, hastened to ask clemency for the repentant one. "For such a one this punishment meted out by the many is sufficient," he wrote to the Christians of that Church. "On the contrary, then,

you should rather forgive and comfort him, lest perchance he be overwhelmed by too much sorrow" (*II Cor.*, 2:6 f.).

b) Secondly, one must believe in the good existing in others and trust them. Suspicion withers the seed of kindness and, in a sense, erects a wall of mute isolation between your heart and his, which prevents the establishment of friendly relations.

May your work of assistance be similar to that of God, aware of the gifts of nature and grace bestowed on all men by Him, and based on them.

When the prodigal son came home, the father did not wish to receive him as a servant but as a son of the house, despite the indignation and complaints of the older brother (*Luke*, 15:22).

The denial of Peter did not conceal his true love from the Lord who entrusted him with his entire flock (*John*, 21:15-17).

c) Thirdly, one must love in the same way as the Lord did.

The Apostle John wrote: "If the Lord gave his life for us, we also must give ours for our brethren" (*I John*, 3:16).

The love of one's neighbor is not only that of man for man, but also that between the community and each of its members. This love will protect the prisoner on his release from the dangers which await him. It will strengthen him against the risk of succumbing to weakness.

It will also give him the means he will need to resume work as an active member of the community.

III

THE CARE OF PRISONERS IN THE EYES OF GOD

Having dealt with the subject of your field of work, We may conclude by examining the way in which, We are permitted to believe, God considers it. In the first place He considers it in all the aspects of its austere reality.

God considers the guilt of a prisoner in the light of an action for which complete satisfaction has been demanded. In this respect the sentence corresponds to the guilt and suffering is inflicted on man as a punishment.

But between the inexorable demands of satisfaction and inevitable punishment, God himself intervened with His mercy through the work of redemption of His Divine Son. Thus, justice is given ample satisfaction and mercy makes pardon superabundant.

This is the meaning of the words of St. John: "My dear children, these things I write to you in order that you may not sin. But if anyone sins, we have an advocate with the Father, Jesus Christ the just; and He is a propitiation for our sins, not for ours only but also for those of the whole world" (*I John,* 2:1 f.).

This is what the Lord teaches in descending among men to take upon himself their sins and punishment . . .

Behold Him sitting at the fishermen's table: "For the Son of Man came to seek and to save what was lost" (*Luke,* 19:10). Remember his words to the paralytic: "Man, thy sins are forgiven thee" (*Luke,* 5:20). Those to Simon referring to the woman sinner kissing and anointing His feet: "Wherefore I say to thee, her sins, many as they are, shall be forgiven her, because she has loved much" (*Luke,* 7:47).

When the dying Lord addressed the thief who, repentant, was expiating his sin, He did not help him down from the cross, nor did he prevent his limbs being broken, but spoke to him with words of light, comfort and fortitude: "This day thou shalt be with me in paradise" (*Luke,* 23:43).

This is how the Lord wants you to help the prisoners. Reviving in their hearts the certainty of these exalted truths, you will say to them the same words which enlighten, comfort and fortify: "Your suffering cleanses you, it gives you courage and the greatest hope of successfully reaching the objective at the gates of Heaven, to which the wide road of sin cannot lead. You will be with God in paradise; It suffices that you trust yourself to Him and to your Saviour."

CONCLUSION

May our words make you realize more fully the beauty of your work and lead you to love it more deeply, so that you may fulfill your task with incessant and never tiring fervor.

As a pledge of the divine graces We invoke for you and for those you protect, We give you Our paternal and Apostolic Blessing.

REPLY OF THE SACRED CONGREGATION OF RITES ON THE USE OF PHONOGRAPHS AND MIXED CHOIRS IN CHURCHES

The Most Reverend Ordinary of the Diocese of Imola has reverently sought from the Congregation of Rites a solution to the following doubts, namely:

I. (a) Whether in liturgical functions it is licit to use a phonograph or a radio to transmit homilies, sacred sermons or catechetics of any kind, when the pastor, because of age or physical infirmity or other cause, is unable to preach and there are not enough priests to substitute for him;

(b) Whether in these same liturgical functions it is permitted, by means of the same aforementioned devices, to transmit songs or religious melodies which are serious, dignified and skillfully composed in order to teach religious songs to the faithful, which they could then sing in church;

(c) Whether the use of phonographs is permitted for the liturgical chant parts of solemn Mass which are called movable and immovable (Proper and Ordinary), because of the lack of all or almost all of the choir or of organists, so that the unlearned are taught the art of singing;

(d) Whether it is permitted to make use of phonograph records in sacred edifices a little before the beginning of liturgical functions (e.g., before the beginning of Mass, Vespers, etc.) for calling together the faithful in church, or as soon as they are finished as the faithful leave the church.

II. Granted that a choir of men and women is never permitted to take its place in the presbytery (sanctuary) or behind the altar, it is asked:

(a) Whether such a choir, namely of men and women, can be put in a place called a "cantoria" (choir loft), as long as it is distant from the altar, near the church entrance or in another place in the wings of the church;

(b) Whether the same choir may gather in the transverse nave which adjoins the sanctuary;

(c) Whether in a Missa cantata (a sung Mass without the chanting of the Proper parts), at the Offertory, religious songs

in the native tongue or motets can be sung; and whether they can be sung before the beginning of a Missa cantata or immediately following its completion.

III. It is asked, finally, whether in parishes, especially those lacking suitable halls, a projector machine can be placed in the church, that is, by means of moving pictures material of a strictly catechetical nature is explained, and thus the function of a religious institute of the faithful (study group) is rendered more easy and efficacious.

And the Sacred Congregation of Rites, having heard the judgment of the liturgical commission, and after diligent consideration, advises:

Part I, Negative; Phonographs and radios can, however, be tolerated for teaching the people outside of liturgical functions.

Part II, (a) Affirmative; (b) Refer to Decree of the Sacred Congregation of Rites, n. 4231.

Part II, (c) Negative to the first part; positive to the second part.

Part III, Negative.

Thus it has set down and ordered to be observed, March 7, 1956.

GAETANO CARDINAL CICOGNANI, *Prefect*
ARCHBISHOP ALFONSO CARINCI, *Secretary*

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Editor's note: The following is the translation of a letter sent by the Holy Father to His Eminence Elia Cardinal Dalla Costa, Archbishop of Florence, on the occasion of the Settimana Sociale di Aggiornamento Pastorale, held in the Convent of Santa Maria Novella in Florence from the sixteenth to the twentieth of last month. The letter, dated July 3, 1957, was signed for the Holy Father by His Excellency Msgr. Angelo Dell'Acqua, Substitute of His Holiness' Secretariate of State. The text was carried in *Osservatore Romano* of Aug. 4.

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Your Eminence:

Although all the National Weeks for the Advancement of Pastoral Studies that have been held in Italy under the direction of

the Centro di Orientamento Pastorale have dealt with important topics of great living practical worth, still none of them has had the privilege of devoting itself to a theme which is at once the most exalted and the most effective for the Christian renewal of society: the theme of charity within the Christian community. That privilege belongs to the meeting that is to be held in Florence from the sixteenth to the twentieth of next September.

That charity, lived integrally by Christians, would be enough to transform the world, is an assertion so simple and elementary as to seem superfluous.

There is no need to call to the attention of those who will take part in the meetings at Florence that what they are dealing with specifically is the theological virtue of charity, which has as its object God Himself, who is "Charity," and "Love,"[1] infinite and worthy to be loved for His own sake and above all things.

God, who is eternal Love, has first loved us.[2] He has loved us so much as to give His Only-Begotten Son to the torture of the Cross in our behalf for our redemption and salvation.

And we ought to love Him in return. He has loved us without measure. We, with the efficacious help of His grace, ought to love Him in return without measure. Jesus has said: "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind."[3]

The great Saints and mystics, even though their own lives had been without the stain of grave fault, thought of themselves as great sinners, and lamented that they had not loved God the Infinite Good, sufficiently.

The infinite love with which God loves Himself in the ineffable mystery of the Trinity is manifested to us through the Incarnate Word, who has given us the new commandment, to love one another as God has loved us.

Even before the Last Supper and the Passion, Jesus had recalled that the precept of the love of God ought to be integrated with that of the love of the neighbor. After having asserted the primacy of the love of God, He said: "The second [commandment] is like

[1] *I John*, 4: 16.
[2] *I John*, 4: 10.
[3] *Matt.*, 22: 37.

to this: Thou shalt love thy neighbor as thyself."[4] But, in the discourse after the Last Supper, speaking of the "new commandment," He gave a more precise and profound explanation of the terms. "As the Father hath loved me, I also have loved you";[5] "This is my commandment, that you love one another, as I have loved you";[6] "By this shall all men know that you are my disciples, if you have love one for another."[7]

This second aspect of charity constitutes the theme of the meeting at Florence. Yet it is still worth while to affirm again the complete dependence [of this second aspect of charity] upon the first aspect, which is the formal motive of theological charity, the love for God which justifies and elevates the love of the brethren, of the brethren in Christ within the Christian community.

It is impossible, without the love of God and of His Christ, to have the genuine Christian charity, which is substantially different from any form of "philanthropy," of friendship, or of love that is merely human.

Moreover, for the Christian, love of oneself, like love of one's neighbor, is something supernatural, although already in the natural order relations to God the Creator and the Ultimate End are implied. "Man," St. Thomas writes, "owes something to God and something to himself and something to his neighbor. But whatever he may owe to himself and to his neighbor, it is on God's account that he owes it. Thus the highest justice consists in rendering to God what belongs to Him. For, if you were to render to yourself or to your neighbor what is due, and you do not make this payment for the sake of God, you are wicked rather than just, since you would be making man the end for which you would be working."[8]

After we have thus asserted God's transcendence and the creature's dependence upon Him both in the natural order and in the supernatural or specifically divine order of charity, we must, on the other hand, insist upon the practice of the love of one's neighbor

[4] *Matt.*, 22:39.
[5] *John*, 15:9.
[6] *John*, 15:12.
[7] *John*, 13:35.
[8] *In Epist. ad Gal.*, c. 3, lect., 3.

as a proof of love for God. St. John observes: "For he that loveth not his brother whom he seeth, how can he love God whom he seeth not?"[9]

Notionally, it is precisely on this point that all the papers of the meeting will converge; from the theological and spiritual point of view, from the historical point of view, and from that of the life of the Church today and of present problems.

These individual points of view will be developed by the individual writers of papers. Your Eminence himself must open the proceedings and with full assurance direct them towards the attainment of the good they seek. It is good to mention that Your Eminence, whose great gifts as a pastor of souls are so well known, will inaugurate the work by explaining a basic demand of this "charity of Christ" which "presseth us"[10] in this age no less than it did in the time of St. Paul. Your Eminence will do this in an opening lecture that is significantly entitled, "The World Today Needs Charity."

It is only necessary to look through the list of the other speakers to have firm confidence that the individual topics will be competently treated.

It would be superfluous, then, to elaborate any more at this time on the program. But, on the other hand, since this assembly is devoted to the clergy, both regular and secular, it will be opportune to recall the fact that there is, in the foundation of all pastoral activity, a need for priestly charity, in the sense that the priests must lead the people in the love of God and neighbor, and must first of all give an example of charity towards one another, of the priestly brotherhood as a model for the charity of the faithful.

We must not say, of course, that the reason for charity and its foundation are substantially different for the priest and for the layman. The clergy, however, have a higher and a more immediate call to exercise charity. There are special reasons for a more profound and more vital sacerdotal brotherhood.

The call is more immediate. When, in the discourse after the Last Supper, Jesus set forth the precept of fraternal charity as a "new" commandment and as "His" commandment, He was speak-

[9] *I John.*, 4: 20.
[10] Cf. *II Cor.*, 5: 14.

ing directly and intimately to the Apostolic College, to His first priests, and extending the precept to all His disciples, to all His friends, to all those who, through the efforts of the Apostles and their successors over the course of the centuries, were going to believe in Him.

In the same way the supreme desire of Christ, "that they may be one," was expressed in the form of a priestly prayer (that is, of Jesus, the Supreme Priest). This prayer was offered to the Father in the presence of the Apostles and for them first of all. Then Our Lord went on with His prayer asking for the unity of all the members of the Mystical Body, for the unity of the Church.

If the fraternal charity of the Christian community was the great novelty which, little by little, drew the ancient world to the Church of Christ, if this brotherhood of the faithful is always something that wins souls to the truth of the Church, we must not forget that its most precious gem, its most enrapturing light, its most living flame, is the priestly brotherhood.

Situating the question of the presence of the Church in the world in these terms of the primacy of charity, one can say that the primacy of this presence is and will be given by priestly charity and brotherhood, in the union of the priests with the Pope, with the Bishops, and among themselves.

There are also special reasons for priestly charity.

Among the specific motives for such charity, the most important is to be found in the more intimate participation of these priests in the priesthood of Christ.

"The notion of 'being a priest' is exemplified most perfectly in Christ," as St. Thomas has asserted in a classically beautiful passage.[11] He is a Priest by reason of the Incarnation, which constituted Him "mediator of God and men."[12]

For us He was Priest and Victim on Calvary, "having obtained eternal redemption."[13] But, in order "that He might leave to His beloved spouse the Church a visible sacrifice, such as the nature of man requires, whereby that bloody sacrifice once to be accomplished on the cross might be represented, the memory thereof

[11] *Summa theologica,* IIIa, q. 22, a. 1.
[12] *I Tim.,* 2:5.
[13] *Heb.,* 9:12.

remain even to the end of the world,[14] and its salutary effects applied to the remission of those sins which we daily commit . . . He offered up to God the Father His own body and blood under the appearances of bread and wine, and under the appearances of these same things gave [His own body and blood] to the Apostles, whom He then made priests of the New Testament, that they might partake, commanding them and their successors in the priesthood by these words to do likewise: 'Do this in commemoration of me,'[15] as the Catholic Church has always understood and taught."[16]

"O sacrament of piety!" exclaimed St. Augustine. "O sign of unity, O bond of charity!"[17] If this be true of all the faithful who are nourished in the sacrament by one and the same Bread, how much more is it true of the priests who, in a mystical and unbloody form, renew the very sacrifice of Calvary!

There are still other specific motives that specifically affect priests as a group, and that urge them towards unity in charity "in the bond of peace." There is the recitation of the Divine Office in the name of the Church, in which each and every one of them acts as "the mouth of the Church." There is the common mandate of the apostolic preaching: "going teach all nations." Other motives are to be found in the administration of the sacraments and all the many aspects of the pastoral life; in the same problems of the spiritual life (a specifically sacerdotal holiness, the interior life for themselves and the way to communicate a taste and love for it to others; the observance of celibacy and the keeping of the purity of heart that demands from all the same ascetical effort and the same spiritual combat).

There are so many reasons, then, why they should be conscious of having only one heart and only one soul; there are so many reasons why there should be common affection, comfort, and support among them! "How good and how pleasant it is for brethren to dwell together in unity."[18]

It is not necessary here to point out all the manners and the ways by which fraternal charity can fail among the priests. Many

[14] Cf. *I Cor.*, 11:24 ff.
[15] *Luke*, 23:19; *I Cor.*, 11:24.
[16] The Council of Trent, Sess. XXII, c. 1. *Denz.*, 938.
[17] *Tract. XXVI in Ioan.*, n. 17. *MPL*, XXXV, 1614.
[18] *Psalm* 132:1.

Saints were solicitous to preserve that charity among priests. Sometimes they worked for priests in general, acting as the directors of sacerdotal formation. At other times, as founders of religious communities, they labored among their own children. It is sufficient to recall, withal, the norms given by St. Augustine so that charity might reign among the "clerics" gathered together for the common life in his house.[19]

For the rest, the attributes which St. Paul assigns to charity belong primarily to the priestly brotherhood: "Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up. Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil: Rejoiceth not in iniquity, but rejoiceth with the truth: Beareth all things, believeth all things, hopeth all things, endureth all things."[20]

The Holy Father wishes to offer these various considerations, on the importance of the theme that has been chosen, on the nature of charity, and on the priestly brotherhood, to the priests who are going to meet at Florence. He wishes to show the importance he attaches to this coming meeting and to the fruits he hopes it will produce. May every one of these beloved priests of the regular and the secular clergy leave this meeting renewed in spirit, so that what was once said about St. Paul, "Paul's heart is Christ's heart," may be said again about them. May the Heart of Jesus, "burning furnace of love," strengthen such intentions!

As a token of his benevolence, the Sovereign Pontiff sends to each and every one of these priests a most special Apostolic Blessing.

[19] Cf. Possidius, *Vita Augustini*, c. 25.
[20] *I Cor.*, 13:4-7.

Book Reviews

THAT THEY MAY KNOW THEE: SELECTED WRITINGS ON VOCATIONS. By Archbishop Cushing. Compiled by Rev. George L. Kane. Westminster, Md.: The Newman Press, 1957. Pp. 218. $3.25.

Perhaps no busier or more beloved prelate has ever labored in this country than the present Archbishop of Boston. This book gives us an interesting cross-section of his life and his activities. Archbishop Cushing was once Director of the Propagation of the Faith in his native archdiocese. *That They May Know Thee* shows us very clearly that the solicitudes of his present high office have in no way lessened either his zeal for or his interest in the missions.

Four chapters of the book are devoted to "A Sense of Vocation." "Perhaps the chief reason for the insufficient number of vocations to the religious life," the Archbishop tells us, "is that the sense of vocation itself has been lost or greatly diminished among the young people of our generation. Perhaps it has been lost because it has not been cultivated sufficiently in our schools and leisure time programs, even in those cases where there has been an honest effort to awaken specifically religious vocations."

Archbishop Cushing has also anticipated some of the fine points of the declaration on fraternal charity among the Catholic priests, contained in the letter to Cardinal Dalla Costa of Florence sent, by the Holy Father's orders, by His Excellency Monsignor Dell'Acqua. The following passage brings out the spirit of charity, inculcated in *That They May Know Thee.*

"Be kind! Kindness is not softness; it is not weakness. A man can rebuke another with the fury of the wind, and be as empty as the wind. A man can visit a tremendous rage upon his neighbor and be an arrant coward. On the other hand the surgeon's scalpel is an instrument of kindness when it inflicts a present pain to procure a lasting state of well-being."

We hope that all priests will take to heart the three chapters on "The Brotherhood." In preaching vocations, perhaps because they love the priestly vocation so much, many priests tend to ignore the indispensable service the teaching brotherhoods render to the Church.

The Archbishop of Boston has the happy faculty of using words to convey a message most effectively. This message is most important to priests everywhere, and to their people. The copyright on this

volume, fortunately, will not prevent other priests from meditating on the contents, and bringing this same message into the sermons they themselves deliver.

MAURICE S. SHEEHY

THE ANGELS AND THEIR MISSION. By Jean Danielou, S.J. Translated by David Heimann. Westminster, Md.: Newman Press, 1957. Pp. x + 118. $2.75.

One of the accusations leveled at the scholastics of the decadent period is that they concerned themselves with the pseudo-problem of how many angels could dance on the head of a pin. Whether true or not, one thing to their credit is that they at least acknowledged the *spiritual* world and did not channel all their study to the *material* head of the pin—as our age so often appears to do.

For many contemporary minds the angels are products of the imagination (sugary decorative pieces for greeting cards) or mythological heirlooms. Pope Pius XII needed to stress in his encyclical *Humani Generis* that the angels are real personal beings. To remain ignorant of or indifferent to them is to be not fully Catholic. It is a happy day, then, when we can welcome an addition to the biography of this segment of the Commonwealth of Holiness' citizenry.

The Angels and Their Mission is one of a number of excellent works by the noted patrologist Jean Danielou, S.J., now being presented to the English-speaking public. Herein he offers us not a complete treatise on the angels but a brief, yet valuable, exposition of patristic angelology. It is far from being a dull essay; for the author achieves a zestful presentation by allowing the ancient masters of the Faith to speak for themselves through the use of numerous quotations.

Danielou finds that the "attention [of the Fathers] was focused less upon the nature of the angels and their function as adoring spirits than upon their missions to humanity at different moments in the history of salvation." With this perspective in mind, he treats his material largely with an historical method: the chronological sequence of redemption (preparation, winning, distribution and total realization). There emerges a striking picture of the Father's conception of the angelic role in all this salvific activity. The angels, fulfilling their respective duties," have sighed for His coming during the long preparations of the covenants with Noe and Abraham. They have greeted His appearance with a great joy and exalted His glorious Ascension. They have put themselves at the service of His redemptive work throughout the time of the Church, to convert, illuminate, and unite

mankind to God. They have led to paradise the souls of the just who were entrusted to them. They have kept watch over their mortal remains. But they still await the day on which the Bridegroom will come to look for His bride, when her beauty is finally perfect, in order to lead her into the house of His Father for the eternal wedding feast" (p. 114).

The slim volume is divided into ten chapters: the Angels and the Law (Mosaic), the Angels and World Religion, the Angels of the Nativity, the Angels of the Ascension, the Angels of the Church, the Angels and the Sacraments, the Guardian Angel, the Angels and the Spiritual Life, the Angels and Death, the Angels and the Second Coming. All reward the reader with a treasury of profitable insights.

It is clear that the fertility of Patristic ideas on the angels was not uninfluenced by the intellectual climate of the space-time dimensions in which they lived and wrote. Hence some of the literary garments they employed may appear strange to us who inhabit a world different from that which was theirs. This is an item which the author could have developed more.

The present volume was translated from the 1953 French edition published by Editions de Chevetogne, Belgium. It possesses a high degree of smooth readableness. Fortunately, the translator has retained the index of patristic and scriptural citations and most of the footnotes. (It should be noted that the last sentence of footnote n. 23 on p. 9 is truncated. The complex sentence in French reads: "Il est possible que la tradition chrétienne soit une transposition de la tradition juive, destinée à marquer que la désaffectation du Temple remonte à la mort du Christ.) For consistency the P.L. and the P.G. references ought to have been used throughout the book (as the original has them) rather than only in a few places. A helpful tool to those readers unfamiliar with theological literature would have been a table of the abbreviations appearing in the text: P.L., P.G., Rech. Sc. Rel., Dict. Spirit., Rech. Theol. Anc. Med., etc.

The scholarly labor of both the author and the translator has brought us a book which provides stimulating reading and useful reference material.

THOMAS V. GILBRIDE, S.M.

APOSTOLIC SANCTITY IN THE WORLD. Edited by Joseph E. Haley, C.S.C. Notre Dame, Ind.: The Notre Dame University Press, 1957. Pp. xiv + 210. $3.75.

Only ten years ago, on February 2, 1947, the Holy Father committed the Church to the formal recognition of a new state in life —that of the Secular Institute. Through the Apostolic Constitution

Provida Mater Ecclesia Pius XII extended religious life to members of institutes dedicated to God but at the same time to a life in the world. This volume, a composite Proceedings of the 1952-56 Conferences of Secular Institutes, in a series of addresses, the texts (in English) of all the pertinent pontifical legislation, and a description of all the approved Secular Institutes, Pious Unions and Societies not yet canonically erected, makes clear a great number of points regarding the spirit and the objectives of this new apostolate.

Although Secular Institutes were founded, "not without the inspiration of divine Providence," in the first half of the last century, they have begun to multiply rapidly only in the last thirty years. The contributors to this volume are concerned chiefly with the Institutes in the United States, though a number of the essays aim principally at describing the present status of the Church and the need for a new heroism, particularly among active witnesses of the laity, who can be the cardinal power for restoring all things in Christ. (It should be noted that the word "secular" is not at all meant to be taken simply as "lay." The Institutes are for laymen, clerics, or mixed groups.)

Members of Secular Institutes take vows (or oaths or consecrations) of celibacy and chastity, poverty and obedience, yet they do not live a common life. They aim to exercise a full apostolate, yet they are more than Catholic Action groups because they obligate themselves permanently and unreservedly to the service of God in a special way. A number of the articles in this volume have a commendable sense of urgency about them which we may be inclined to expect only from Europeans. Others, at the same time, explain the history and the canonical basis of the Institutes in a simple, clear manner, and names and addresses of superiors and the American headquarters are included. Priests everywhere, and well-informed laymen, will be hearing an increasing number of inquiries about these Institutes. This book is a first-class introduction to the subject for those not familiar with it. An excellent bibliography is appended.

JAMES J. MARKHAM

THE CHRISTIAN VISION. SELECTED READINGS FROM "THE LIFE OF THE SPIRIT." Arranged and edited by Mary Ellen Evans. Westminster, Md.: The Newman Press, 1957. Pp. xv + 311. $4.25.

For some time now we have been witnessing a slow process of horrid consequences and terrible significance: the expulsion of God from the realm of mankind. Perhaps a perusal of this book may provide us with a stimulus to fight this threat, and, at the same time, help us on the road to perfection. *The Christian Vision* contains some fifty-

eight readings from the first ten years of the English monthly review, *The Life of the Spirit.* These selections vary in length from half a page to nearly eighteen pages. The compiler, Miss Mary Ellen Evans, has divided her choice passages under the titles, "God, Man, and the World," "The Freedom of Love," "The Sacraments of the World," "Vocation of the Word," and "Love Perfected."

The Life of the Spirit, which is directed by the Dominican Fathers, has now won wide recognition as the outstanding British journal concerned with the spiritual life. It is the British counterpart of the distinguished *La Vie Spirituelle* and *Vida Sobrenatural.*

According to the writer of the Foreword to *The Christian Vision,* English spirituality since the Reformation "developed a somewhat dualistic line, tending to isolate the soul and the spiritual life from the fullblooded existence of normal, everyday Christian living." The selections included in the book, from the Venerable Bede to well known contemporary writers and preachers, are, on the whole, stimulating. The various essays (including some translations) touch deeply on many problems of Catholic thought.

The main theme of *The Christian Vision* is that of the Mystery of Christ. The contents of the book invite us to prayer and the contemplative life and tell us how this life is to be lived, not only among the evils of sin and violence, but also under the circumstances that surround the average man and woman today. It is difficult not to quote excerpts which have most impressed this reviewer.

The reading of this symposium is a rewarding experience. When we examine our own standards and arguments in the light of some of the teachings contained in *The Christian Vision,* we should be able more effectively to redirect our spiritual lives.

CLAUDE WILLIAMSON

THE MORALITY OF HYSTERECTOMY OPERATIONS. By Nicholas Lohkamp, O.F.M. Washington: The Catholic University of America Press, 1956. Pp. xi + 206. $2.25.

This thesis is an excellent exposition of a difficult problem from both the medical and moral points of view. First, the author gives a painstaking analysis of the medical aspects of the problem before he essays to apply moral principles to its solution. Where there are differences of opinion among medical men, that fact is noted objectively, and then the moral implications of such differences of opinion among the doctors is brought out clearly. Contrary to the widespread fallacy

that somehow or other a certain procedure can be good medicine and bad morals, the point is made that good medicine is good morals. The point is reiterated, moreover, not by quoting the moral handbooks, but rather by citing renowned medical authorities, like the directors of the American College of Surgeons, on specific problems such as the obligations of the pathologist in his diagnosis of tissue.

Although the author gives a thorough analysis of the manifold indications for hysterectomy with a commentary on the morality of each procedure, the most important contribution is his position on the scarred tissue controversy. Previous section scars are found in the patient who has had repeated caesarean sections and whose uterus, in the opinion of the operator, should or would not support another pregnancy.

By way of background for the solution of the problem he shows that the low cervical section type caesarean has a lower mortality figure than the classical section type (1.37 per cent to 3.15 per cent). Again, he points out that "uterine tear or rupture is much less likely to occur in the patient who has had previous classical sections (incision in body of the uterus)" (p. 122). Surgeons bring out other advantages of the low cervical section operation, such as better peritonization of the wound.

Another point of significance for the solution of the problems is that there is no way to predict with certitude the character of a previous section scar. Yet many obstetricians apparently do not recognize their *inability* to predict such ruptures. How otherwise explain the common practice of sterilizing women after the second or third section? Why do they continue this practice when statistics reveal that only two or three per cent of such previously sectioned uteri will rupture when allowed subsequent pregnancies?

According to Father Lohkamp, it seems that the doctor's undue preoccupation with his patient leads to unreasonable practices. The physician may feel that he is playing safe from the point of view of any dangerous subsequent pregnancy. The same psychology of fear, often reflected in the attitude of the patient who panics at the *possibility* of another difficult pregnancy, induces many to resort to some form of tubal resection. Although these practices have been termed *archaic* by medical authorities, a good many physicians and surgeons do not seem to be aware that they are behind the times, if one considers the frequency of sterilization at repeat sections.

With reference to the controversy about the uterus which cannot be repaired but which is not cancerous, the author takes the position of Connell against that of Gerald, Ford, Kelly, and Connery, who, for

reasons which are substantially similar, allow the removal of such a section of this.

There are many other valuable points made by the author which cannot receive more than passing comment. The correlation, for example, between endometriosis and the increased use of contraception; the fact that the best treatment for this disease is pregnancy, and the best preventive is early marriage and many children; the fact that medical men urge emphatically conservative treatment in preference to radical with regard to disorders affecting the reproductive organs of younger women; the lack of cogency in arguments of some gynecologists who recommend radical surgery, "if the patient's family is complete,"—these, and many other subjects are investigated by the author.

Not only in regard to the scarred tissue controversy, but also in many other problems involving sterilization, it is clear that there is a solid weight of medical authority on the side of consevatism as against radical surgery upon reproductive organs. The American College of Surgeons is singled out for praise for its enlightened leadership for better surgery within the medical profession. No doubt, better surgery is a direct attack on unnecessary surgery.

In humility, then, the moralists can look to the writings of competent surgeons, such as those quoted by the author of this work, for an accurate knowledge of the medical facts involved in these very complicated problems; and then by the careful application of moral principles to the same problems can help our medical men to give the right kind of advice to their patients.

The careful evaluation of facts, culled from so many sources, coupled with the modesty with which he presents his own opinions, and the respect he manifests for contrary views, all these qualities make this thesis a valuable addition to both the priest's and the doctor's ethical shelf.

JOHN F. HARVEY, O.S.F.S.

RELIGIOUS CUSTOMS IN THE FAMILY. By Francis X. Weiser, S.J. Collegeville, Minnesota, 1956. Pp. 95. $.25.

This may well be called an untimely review of a timely book. Each year as the great seasons of the Church approach, the parish priest wonders how he might make the particular season a part of his parishioners' life. He asks himself how he can radiate the liturgy into the homes of his people. This modestly priced booklet is the answer to his